





In Memoriam.

Oct. xxvii. mdcclxib.

[OVER.]



After life's fitful fever he sleeps well."  
We call those words to memory as we stand  
Beside his tomb, who in his prime "hath gone  
Home, and hath ta'en his wages." In that sleep  
End all the chances of a changeful day.  
And it is well: for he had proved all change,  
And found it vanity. He had made trial  
Of the good word of men; and he had known—  
When that had failed him in his darkest hour,—  
That lot too common, yet so hard to bear,  
To think, and toil, and strive; and still to find  
Strife, toil, thought ill-req'd. He hath passed :  
But not till Time hath wrought his wonted work,  
And men have learned to frame a juster judgment.  
Now, thus we hear them say of him :—To seek  
With all his might to do his country service;  
To give the best of brain, and strength and manhood,  
And ever modestly to own that all  
Was but his best, and laid no other claim  
To merit or to praise: and to be lowly  
In his own eyes: in honour to prefer  
Others, whose graces or whose powers he deemed  
Greater than his:—this marked a noble nature.  
To do his duty for the love of duty :  
To seem to fail; to take the blame of failure;  
To know that thus to blame him were unjust,  
Yet silently to bear with the injustice;  
To carry in his breast a breaking heart,  
Yet choose to hide it rather than to speak  
The excusing words that loyalty forbade :  
To trust to time alone to rectify  
The too harsh thoughts of them that did him wrong :  
And then to come off conqueror at last.  
Winning life's battle at the cost of life:  
These were the qualities that proved this man,  
And claudited in life our love,—in death our sorrow.  
There may, perchance, be able ones than he;  
Men who have gained a more distinguished place  
In cabinet and council: men whose names  
Will live when his may well-nigh be forgotten.  
But there has *not* been, nor can ever be  
A name wherewith high truth and Christian honour  
Will be more closely bound. And it is better  
To have endured a great ingratitude,  
And by the force of fact to have compelled  
Too long delayed confession of that fault,  
Than have had all men's praise. For, "it is woe  
When all men shall speak well of you;" but now  
God hath made clear his virtue as the light,  
And his just dealing as the cloudless day.  
For this we thank Him who hath called our brother  
Out of the miseries of this sinful world.  
So Fare-thee-well, good, faithful, generous heart  
True Englishman, true gentleman! No rank,  
No ancestry could bring thee as thy right  
Titles like these; but thou had'st made them thine.

G. W. B.



LESSONS LEARNT  
FROM  
CHRISTMAS BELLS.

By the Late  
REV. G. W. BRAMELD, M.A.,  
Vicar of East Markham, Notts,  
and Author of  
“The Emigrant’s Farewell Eucharist”  
in  
“Lyra Anglicana,” &c., &c.

[Published now for the first time.]

All England hears them, floating o’er the land,  
Through city, town, and hamlet—o’er the sand  
That bounds the shore of her surrounding sea ;  
O’er down and moor, and the far-spreading lea,  
Where country lanes beneath deep hedges lie ;  
Where heath-clad hills rise upward to the sky,  
And lowland forests, dark and still and deep,  
As in the silence of the midnight sleep ;  
Above them all floats sound of Christmas bells,  
In one sweet harmony—and, as it swells  
Aloft, away, far off and near, the voices  
Of thousands rise to greet it ; man rejoices  
To hear—and far the cry goes up and fast,  
Hearken ! the bells ! Christmas is come at last.

Christmas is come, and in the rich man’s hall,  
And in the poor man’s cottage, low and small,  
There is the gleam of holy berries bright ;  
In children’s faces there is life and light ;  
Brother is hailing brother, newly come  
From some far place back to his childhood’s home  
Round sister’s neck a sister’s arms are prest,  
The mother clasps her darling to her breast.  
The father looking with a silent pride  
On sons and daughters standing by his side ;  
Passing from childhood to their early prime,  
Parted—but joined again by Christmas time.

And there is gladness in the village fane,  
Where holy anthems rise to heaven again ;  
Where the sweet story of the Christmas Day  
Is told in Holy Word, and chant and lay.  
“ Christians awaking on the happy morn,  
“ Whereon the Saviour of mankind was born,”  
Are bade to “ hear the Herald Angels sing,”  
“ Glory” and welcome “ to the new born King ” ;  
And “ all the faithful ” ones in love are led,  
In joyful triumph to the lowly bed ;  
Where, watched by Maiden Mary’s holy eyes,  
The God incarnate in the manger lies.

But not all joy alas ! for there is gloom  
In many homes, the sorrow of the tomb ;  
Where thoughts turn back to loved ones past away,  
Whose graves lie sleeping in the twilight grey,  
For whom the season never more shall bring,  
It's joyous message, who no more shall sing  
The natal praises of their Lord on earth ;  
For whom are past the days of Christmas mirth,  
Whose hearts beat high, whose voices bright and gay,  
Rose in the carols of last Christmas Day ;  
But now "whose places where they smiling sate "  
Are left to those who loved them, desolate.

And there are beds near which the watchers stand,  
As on the limits of a border-land,  
Seeing the glazing eye grow yet more dim,  
As from the street below the carol-hymn  
In children's voices rises to the ear  
Of him, whose last, last hour on earth is near,  
Yet on whose faint, pale, quivering lips the while  
Is seen the flickering of a passing smile,  
As the sweet old-accustomed Christmas lays  
Bring back the memories of his early days.

And there are homes, alas ! homes sad and poor,  
Where the Wolf-Want stands grimly at the door ;  
Where is no wealth of joyful Christmas cheer,  
No joyful gathering of the loved and dear ;  
No smiles, no laughter, but the sad sunk eye  
That half reveals the hidden misery ;  
Homes whence the notes of anthems never rise,  
But hard as stone the earth, as brass the skies ;  
Where discontent lies heavy on the brain,  
Dark and bewildered with the sickening strain  
Of Hope deferred—of past days drear and ill,  
And of a future drearer, darker still.

\* \* \* \* \*

Hark ! the Christmas bells are ringing  
O'er the land, so soft and clear ;  
Hark ! the voice of children singing  
Farewell to the closing year ;  
With a note of joy and gladness,  
Let us close our simple strain ;  
Cast aside our thoughts of sadness  
As sweet Christmas comes again !

Arouse ye, arouse ye, ye children of earth !  
Awake ye to welcome the season of mirth !  
The sweet Christmas season, the gift of your Lord,  
Who for His great goodness be ever adored !  
Rise up from your sorrows, rise up from your gloom,  
He came at sweet Christmas to conquer the tomb,  
To open the kingdom so bright and so fair.  
And to teach you your loved ones are safe with Him  
there.  
That though on their graves the cold snow drift may lie,  
There is light and rejoicing and glory on high ;  
That songs far more tuneful than any we raise,  
Shall be sung in that land of thanksgiving and praise,  
And that carols more joyful than "Christians awake,"  
Rise from those who lived for Him and died for His  
sake.

And rouse ye, O ye mourners,  
Watching where the shadows deep,  
Gather round the features settling,  
Into the last endless sleep;  
Know ye not that at this season,  
He who came from Heaven on high  
As He took from death its triumph,  
Robbed the grave of victory;  
Opening to the faithful-hearted  
Mansions in their Father's home,  
Where the humble and the trusting,  
By His love shall surely come.  
And that in that blessed region,  
Parting they no more shall see;  
But to ages of the ages,  
Life eternal there shall be.

And ye sad ones, lone and poor,  
Where want stands beside the door,  
Where no wealth of Christmas cheer  
Gathers in the loved ones dear;  
Where the sad and sunken eye  
Tells of inner misery,  
Think ye of those little verses.  
Once, perhaps, in childhood said,  
Nests birds have,—and dens have foxes,  
But where He should lay His head  
Knew not Christ, the Lord of glory,  
He for whom we ring the chime;  
He whose sweet and touching story  
Comes to us at Christmas time.

And for you it was that, leaving  
That exulted throne on high,  
Mourning, suffering, bruised and grieving,  
He came down on earth to die.  
Think of this if sorely harassed,  
If by suffering sore oppress'd,  
Go ye poor, to Him the poorer,  
Lay your head upon His breast,  
And in love beyond all treasure,  
You shall find your peace at last;  
And in mercy beyond measure  
You shall know your griefs are past.

Christmas bells are ringing!  
Children's voices singing  
Welcome to the Christmas time!  
Let us all join in that welcome,  
Join in carol, song and chime;  
Learn to love each other, learn to  
Help the poor, the sick to cheer,  
All for love of Christ's great mercy,  
All for Him, our Saviour dear;  
All we can to comfort others,  
Let us try, what we may do;  
Love as sisters and as brothers,  
If we've foes, why love them too.  
And if thus we keep our Christmas,  
Happy our New Year shall be.  
Friends! a happy Christmas to you  
Wish, I pray you, one to me.



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## THE HOLY GOSPELS:

*Translated from the Original Greek:*

THE SPURIOUS PASSAGES EXPUNGED; THE DOUBTFUL BRACKETED;  
AND THE WHOLE REVISED AFTER THE TEXTS OF GRIESBACH,  
LACHMANN, TISCHENDORF, ALFORD, AND TREGELLES.

*WITH NOTES AND CRITICAL APPENDIX.*



BY G. WILLIAM BRAMELD, M.A.

OF LINCOLN COLLEGE, OXFORD: VICAR OF EAST MARKHAM.

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LONDON,

LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.

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*The Translator, whose means do not permit him to adopt the usual system of extensive advertising in Newspapers and Periodicals, avails himself of the post to submit to the notice of those who may be supposed to take an interest in questions connected with New Testament Criticism the Prospectus of this work, and the Reviews of the Theological Press. The Book may be obtained on application to himself at East Markham Vicarage, Tuxford, Notts, or from Messrs. Longman through any bookseller.*



## PROSPECTUS.

THIS work is intended to bring before the less advanced student of the Bible the conclusions at which the greatest modern critics have arrived with reference to the text of the Holy Gospels; in connection with a translation, which, while adhering as closely as circumstances permit to the diction of the Authorized Version, may be free from its more obvious errors. Conducted on a plan which differs in some respects from the works of the eminent scholars who have lately given to the world the results of their valuable labours in the same field, it is hoped that the book may be found useful to that large and increasing class of readers who are anxious to ascertain for themselves the true text of the New Testament, and who may be supposed to recognise the want of a more exact rendering into English of the genuine Scripture of inspiration.

The texts upon which the translation is founded will, it is thought, be generally preferred to others which have a certain claim upon the attention of the student. Lachmann and Tischendorf hold the chief place among the learned foreigners who have devoted so much time and labour to the elucidation of the Greek Testament; and there are good reasons why, among the earlier texts, now mostly used for reference only, Griesbach's should be selected rather than that of Scholz. The claims of Dean Alford and of Dr. Tregelles to the respect and confidence of English scholars are beyond dispute.

The plan adopted with reference to these authorities is as follows:—Where L. T. Tr. A. (in some cases where three only) agree that a passage is spurious, or where they consent to a reading differing from that of the received text, their suggestion is adopted without comment. Where one or more omit and others retain, the word or passage is bracketed. Every sentence rejected as an interpolation, and every word restored to the text, is duly marked; so that the reader is able to discern at a glance each variation from the common versions. Where it has been thought well to give detailed reasons for the omission of an important sentence, or to discuss the question of the genuineness of certain passages of considerable length (as ex. gr. Mark xvi. 9, &c.; John vii. 53 to viii. 12; John xxi.), the opinions of the editors and commentators are given in an Appendix. The translator has endeavoured to restore the article to its proper place, and has corrected the renderings of the tenses, guided in this difficult point principally by the opinions of Winer. The terms by which the various measures and moneys named in the Gospel have been expressed in the Authorized Version, and the designation of official persons, have been changed to a meaning more consistent with the genius of the Greek. The division of the chapters into verses has been discarded, and paragraphs have been substituted for the old objectionable system.

The marginal and foot-notes are critical and explanatory only; all discussion of doctrinal matters is avoided. The comments are collected from various sources, without reference to the distinctive views of the writers. Luther, Lange, De Wette, Meyer, and Olshausen, among the Germans; Alford, Wordsworth, and other English scholars have furnished many valuable hints. Especial attention has been given to

the Gospel of St. John. The version of the Five Clergymen, and Mr. Malai's annotations upon that version, have been carefully consulted; and the reader will find many references to Lücke, Tholuck, and Maurice.

In the Preface the writer has entered at some length into critical questions incidentally connected with the subject of his work, and replied, by anticipation, to the objections which, in the present state of religious feeling, may possibly be made to the publication of a book of this description.

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### OPINIONS OF THE PRESS.

[The translator has not confined his selections from the critiques on his work to those only which are altogether favorable. He has thought it fair to exhibit both sides in these extracts. The remarks on the general subject of revision and re-translation are in one or two instances very interesting, and he has therefore reprinted them at some length.]

#### *Journal of Sacred Literature.*

MR. BRAMELD tells us that "the object of this work is twofold: to bring before the general public the conclusions at which the greatest modern critics have arrived with reference to the texts of the Holy Gospels; and to attempt a translation which shall be free from some of the more obvious errors of the common version." These objects are in perfect accordance with principles long advocated in this Journal, and we are therefore prepared to welcome any well meant and intelligent effort for their attainment. The author calls attention in his preface to the errors in the received text, and in the Authorized Version; and describes the method which he has pursued in his work. As stated in the title, passages which are regarded as spurious, have been left out, those which are considered doubtful are bracketed, and those which ought to be admitted have been restored. As far as possible the rendering of words is uniform, and regard has been had to the use of the article and the tenses of the verb. Some technical terms of measure and value are left untranslated, and official designations are translated by their proper English equivalents. The verses have been disregarded, but chapters are indicated, and paragraphs have been retained. The translation is accompanied by marginal and foot notes, in which a considerable amount of information is incorporated. In all this there is nothing to object to, except perhaps the rejection of the verses which, with all their defects, facilitate reference more than any other method we are aware of, and on this account alone we would have made room for their indication. Mr. Brameld himself finds it convenient to employ them when he wants a specific allusion\*.

The editions selected as a basis are all important though not of equal value, and the notes are based for the most part on good authorities.

The replies of Mr. Brameld to objections to such a work as his need not be discussed here, but our readers may find them useful, as they will be

\* The entire omission of the verses was undoubtedly an error on the part of the translator. All his critics, friendly or otherwise, find fault with it. Should he be permitted to carry out his design of editing other portions of the New Testament on the same plan, this mistake shall be rectified.

pleased with their enlightened and independent tone, and the proofs they furnish that the author has well considered the task which he has undertaken. . . . .

It is apparent that Mr. Brameld goes with the school that relies upon "ancient authority," and allows the vast pre-eminence of antiquity over numbers. For ourselves we have never felt at liberty to go so far in this direction as some; and the more we see the system exemplified, the more convinced are we that we are right in our reserve.

The translation is well executed as a whole, and represents the peculiarities of the Greek original with a great measure of fidelity. This very quality however deprived it of some of the charms of the Authorized Version, which *reads* better than any modern translation we either know or expect to see. And yet Mr. Brameld has not acted like those pedantic souls, who, to exhibit their learning, avoid as far as possible the phraseology and vocabulary of the common version. The measure of boldness and roughness which appears upon the surface of some parts of Mr. Brameld's translation will inevitably attach to every attempt at a very correct version. Thoughtful English readers, however, and all whose aim is truth, will not be influenced unfavourably by what, if a defect from one point of view, is a recommendation from another. The retention of the terms applicable to money and measures, in any version, involves the necessity for notes; not that we are much averse from this, because we greatly doubt whether popular editions of the Bible should ever appear without explanatory notes of some sort. In the case of Mr. Brameld's book, ordinary readers must have notes or a glossary to explain such words as "tetrarch," "drachma," "stater," "denar," "stadia," etc.<sup>b</sup>; although we confess that Hebrew designations of such things in the Old Testament are seldom either objected to by readers, or explained in their Bible.

We are quite disposed to pronounce Mr. Brameld's experiment upon the whole successful. Not that we should have rejected all the readings he has left out, nor that we would accept every rendering he gives. But we generally approve the book, and like many things in it very much. It is a book which every minister and teacher of religion would not do amiss to look into, because it will acquaint him at a glance with the opinions of leading modern critics and editors upon all the more important various readings of the Gospels. So satisfied are we of its utility, that we hope Mr. Brameld may be induced to complete the New Testament on a similar plan.

*Home and Foreign Review. [Roman Catholic.]*

To bring before the general public the conclusions at which the greatest modern critics have arrived with reference to the text of the Holy Gospels, and to attempt a translation which shall be free from some of the more obvious errors of the common version, is the twofold object of Mr. Brameld's new version. This object has probably been attained within the limits of the possibility of the problem. . . . .

Mr. Brameld's remarks in his preface are, in general, unanswerable by all who admit the Protestant view of Scripture. If the Bible be what

<sup>b</sup> A note is given in each of these cases. Tr.

most Englishmen suppose it to be, the opponents of "revision" are withstanding the claims of the pure Word of God, and preferring to it the human traditions of the last two or three hundred years. It is by no means true that the variations from the received Text are few and unimportant. Such a statement, Mr. Brameld very truly says, "is based upon a strange, one may almost say inexplicable, ignorance of the present state of the Greek text. So far are the various readings from being few, that they may be counted by thousands; so far are they from being unimportant, that they occasionally impugn the genuineness of a whole verse, in more than one case, of passages several verses in length. The reader will see, by the frequent occurrence of the asterisk in these pages, that the interpolations in the Gospels alone are extremely numerous; and the passages which the best scholars agree have been mistranslated are also many. We often hear it said that these variations or mistranslations do not affect vital doctrine. Now, if by this be meant that the great verities of the faith can be found in the text of Tischendorf as in that of Elzevir, and in the English version as in most others, the assertion is correct; *but if it implied that these variations do not affect, and seriously affect, much of the popular teaching and preaching of the day, the statement is open to very grave controversy.*" He quotes Dr. Ellicott, one of the foremost living advocates of theological conservatism, as allowing that "it is indisputably a fact, that but few pages of the New Testament can be turned over without our finding points of the greatest interest affected by very trivial variations of reading." He gives several instances in which pulpit teaching is influenced by the results of criticism. The first of these is striking enough. "How many sermons have been preached on the 'Search the Scriptures' of the common version, without the expression, on the preachers' part, of the slightest doubt of the correctness of that rendering!" Here is an instance of a text which has been translated in direct opposition to its real meaning, and on the mistranslation of which a popular doctrine, that of the *duty* of reading the Bible, is built. The incorrectness of the ordinary version is proved from the entire context of the passage. Were the verse isolated, it would be doubtful whether *ἐπειδὴ* were indicative or imperative. In such a case, the translation of it by the imperative would be restricting the sense of Scripture to a traditional interpretation, which might or might not be true; but, as the case actually stands, the traditional interpretation is demonstrably false.

We can easily enough understand the fears of those who foresee that critical investigations applied to the New Testament will unsettle the faith of many. Nor do we think these fears are vain. Enquiry will, in very many cases, lead to doubt, and doubt to disbelief. We believe Mr. Brameld, and those who think with him, to be quite mistaken in saying that "there is no need to fear that faith will suffer from any amount of honest investigation." Investigation may be perfectly honest and accurate as far as it goes, and yet be unconsciously one-sided or ill-directed. Nothing is more common than for men to accept as absolute truth what is in fact but the *reductio ad absurdum* of the principles from which they started. That truth will in the long run be the gainer by the critical investigation of the Scriptures we most firmly believe; but the immediate consequence of these investigations may be the loss of faith, not only to individuals but to whole nations, and that for centuries. We do not distrust the reasoning process which leads to this result; we believe the result to be the only logical

one possible from the principles generally admitted by Protestant enquirers. The rational process may be faultless, and the result irresistible. Those, however, at least, who admit the principle, have no right to complain of its consequences.

These consequences cannot affect those who, like ourselves, deny that the Bible was divinely intended as the sole guide and standard of faith and practice, and for whom, as individuals, the accuracy of text and version can have but a subordinate interest. It is not for the purpose of learning our creed that we have recourse to the Bible, nor can the direction of our belief be altered either by a change of reading or translation, or by the discovery that certain texts are interpolations.

Mr. Brameld has not told us what is to be done with all the "interpolations" that have been discovered, though he indeed implies that they ought, one and all, to be expunged from the "sacred volume." Now this conclusion, though a very natural one, appears to us rather hasty. Critical science is one thing; the notion of a "sacred volume" is another. And the two things are absolutely independent of each other. It may be proved critically that the narrative, for instance, of the "woman taken in adultery" was originally no part of the Gospel of St. John; but the "sacred volume" is of wider extent than that Gospel. On what grounds, after all, is a "sacred volume" believed in? It would probably turn out on enquiry that no canon of the New Testament could be defended on grounds which would not equally support the canonical claims of the narrative in question.

*London Quarterly Review. [Wesleyan.]*

This is a carefully executed work by a competent scholar. Such a work cannot fail to be of high value, especially to the earnest student who is not as yet familiar with the criticism of the New Testament. For the most part Mr. Brameld's translation appears to be correct and satisfactory. The light which a carefully revised translation, made from an approved text, with the help of the best modern criticism, and by a man of sound judgment and of Christian feeling, throws upon many passages of the Gospels, is very great. The multiplication of such contributions to biblical science as Mr. Brameld has here given will prepare the way for that much-to-be-desired result—a safe and good, *i. e.* a true and thorough, revision of our Authorized translation. Nothing has pleased us better in this translation than Mr. Brameld's adherence, whenever possible, to the text, and every where to the style and manner, of our present English standard. Nevertheless, we are not satisfied that all Mr. Brameld's alterations are for the better. To us, for instance, it appears not a true criticism which renders *Πνεῦμα Κυρίου*, in Luke iv. 18, by 'A spirit of the Lord.' We fear that the influence of Mr. Jowett's contribution to the *Essays and Reviews*, which Mr. Brameld quotes in his Preface with high praise and without a *caveat*, may be traced in such a rendering as this<sup>c</sup>.

<sup>c</sup> Mr. Jowett is only quoted once, and that on a question which cannot properly be called theological. The *Aids to Faith* are quoted frequently and at much greater length. Nevertheless Mr. Jowett's *Essay* appears to the writer to be creditable alike to his scholarship and his Christian charity.

They think that "errors of memory," in S. Matthew and the rest, and "discrepancies in narrative"—(such as we venture to say would invalidate all testimony in a jury-box)—are not to "disturb" the mind of those who are asked to rest their faith on criticism (p. xvi.), and highly respected names are quoted as justifying this view; and unnecessary scorn, as it seems to us, is poured on those who differ. They who would keep our present Translation, as abundantly sufficient for edification, to us as to our fathers, are told that to preserve words and verses which the critics have condemned is to "put man's word in the place of God's;" while yet it is said, at the same time, that "the word" in neither case is literally God's,—that supposition being "mechanical" and "organical!"

[The Reviewer proceeds to find fault with Alford's rendering of S. Matt. i. 18; xvi. 18; ii. 2; and with Brameld's translation of i. 18; v. 17; and with both on the note to xxvii. 9.]

We shall pause at present, but we have not done with the works before us. No reverent heart among us can help being pained by the spirit of these Annotators throughout; and the correct Translator will not highly respect the scholarship at times displayed. If the Biblicists of our day commit themselves to these guides, they will have no light task to defend their ground at all, as believers in Revelation.

*Guardian. [High Church.]*

Mr. Brameld does not pretend to originality. He simply designs to bring the results of modern critical scholarship, as expended upon the texts of the New Testament, within the reach of English readers. The execution of his design is unfortunately far short of the merit of the design itself. The book is indeed one of that suicidal kind which tends to defeat its own professed purpose. Mr. Brameld strongly advocates a revised translation on grounds of honesty. And the strength of his case lies in the alleged numerousness of important errors, whether of text or of translation, in the Authorized Version. Doubtless there are some, possibly many. But out of Mr. Brameld's alterations of text as marked by asterisks and crosses, nine out of ten instances are of words utterly unimportant<sup>f</sup>. And of his changes in the translation, about the same proportion are positively absurd. "Produce," for instance, instead of "bring forth" fruit. Or "I tell you" for "I say unto you." Or "Foolish" for "thou fool!" Or "chaff-and-straw" (*sic.*) for "chaff" in St. Matt. iii. 12.<sup>g</sup> Or again, the substitution of tax-gatherer for publican, and demon for devil, and teachers of the law for lawyers. The first of these changes would positively mislead. It is not tax-gatherers as such, but the special tax-gatherers of the time and place, to whom the language of the New Testament applies. And the word "publican" therefore precisely suits. And does Mr. Brameld really believe that public-house keepers and solicitors are seriously injured in peace of mind or reputation by the ordinary and now established and well-understood translation? Would not the unhappy

<sup>f</sup> That *any words* in the Holy Gospels should be regarded as "utterly unimportant" by a believer in the plenary inspiration of the narratives, seems rather strange.

<sup>g</sup> So translated in St. Luke in Auth. Version.

<sup>h</sup> *Ἄχυποι*, "not only the chaff but also the straw." Alford.

tax-gatherer suffer still worse, if Mr. Brameld's alteration were adopted.<sup>1</sup> The notes are scanty and jejune. And the "Critical Appendix" is simply a brief account of reasons for expunging or translating or retaining certain longer passages. In a word, while we quite agree in the position that the question of revision deserves respectful and serious treatment, Mr. Brameld's method of revision is one that sets us against revision itself. If we are to have a new translation like this, far better remain as we are.

*Clerical Journal. [Anglican.]*

[The Version is reviewed at great length and with much ability; and the suggestions of the critic are well worth notice.]

It is indeed fortunate that our translators [of King James' time] did not wait till the spirit of critical doubt had been aroused and allayed before they proceeded in their task of interpretation. Two centuries and a half have elapsed since their time, during which successive theories have arisen and been rejected, and the question is as far as ever from being settled as to which of the modern rival texts is to be preferred, or whether the assumptions on which they are all founded are true.

Mr. Brameld, who manifests a considerable amount of scholarship, and appears to have given much attention to Biblical studies, is inclined to go ahead on this subject; and he charges the English people with a general neglect of it. He doubts "whether more than a very small number even of the religious teachers of our own country have paid to this subject the attention which it deserves"—while he thinks it a great advantage that in Germany "the most ordinarily educated person—if his attention has been at all directed to theology—is able to *offer an opinion* on the genuineness or spuriousness of a passage in the Greek Testament." Now knowing, as every one does who is well acquainted with the modes of thinking among our Teutonic neighbours, how entirely they are made up of opinions, and

<sup>1</sup> The following note subsequently appeared in the *Guardian*.

**PUBLICANS AND SOLICITORS.**

SIR—Your critic, in a review of my version of the Gospels, asks if I "really believe that public-house keepers and solicitors are seriously injured in peace of mind and reputation by the ordinary and now established and well-understood translation" of *τελῶνης* and *νομικός*. Perhaps you will allow me to reply, that I do really believe that, among the lower classes, a prejudice against both exists, arising from this very cause. Many country clergymen find it necessary, when preaching from texts in which the lawyer or publican is named, to guard their hearers against the prevailing error. That there are intelligent solicitors who, for this reason, desire to see another term substituted for "lawyer," I had thought was beyond dispute; while Mr. Dickens, who is no bad authority on subjects connected with popular errors, witnesses that the publicans of the Scripture may be mistaken for "veritable licensed victuallers." The common translation may not, perhaps, affect the public-house keeper's peace of mind, but that his reputation among his humbler Bible-reading neighbours is injured by it, I venture to reassert.

I cannot think that "the tax-gatherer would suffer still worse," if that word were to take the place of "publican." It would be easier than it now is to make poor people understand that—as the reviewer truly says, and as I imply in a note on St. Matt. v. 47—it is only to the special tax-gatherers of the time and country that the language of the New Testament is applicable. As the word now stands, a twofold explanation is necessary. We have first to prove that a publican is a tax-gatherer, and then to say who that tax-gatherer was.—G. WILLIAM BRAMELD.

how various and conflicting those opinions are, we are not sure of the desirableness of this state of things; and it does not follow that Anglican scholars have neglected this branch of study because they are somewhat slow to addict themselves to some one or other of the gods of criticism, and to take all which they say for gospel. Mr. Brameld's representation of the "New Testament as generally known in England," is such as to convey to the unlearned an exaggerated idea of the faults of the English version, and needlessly to shake their confidence in the use of it. He tells them, that in their New Testament "are read many words, and even many sentences, some of them of considerable length, which are excluded as being undoubtedly spurious from those Greek texts which are now regarded as of the highest authority by scholars." These are errors of transcription; late additions to the text; "interpolations foisted into the text to support, as was supposed, a disputed doctrine, or to give a colourable pretext for some novel ecclesiastical practice." Now, how is the unlearned reader to know that these false and dishonest additions to the text do not meet him every where? or, on the other hand, that the existence of more than one or two has been strenuously denied by men as learned as these "scholars" themselves? Mr. Brameld has left out of his text all that he had any excuse for dropping, and many words and phrases which the best authorities have retained; and yet the reader who examines this book with the expectation of finding Mr. Brameld's indictment supported, will be surprised to discover how slightly the *sense* of Scripture is affected by this process. Mr. Brameld professes to base his translation on the texts of Griesbach, Lachmann, Tischendorf, Alford, and Tregelles; and he modestly declines the credit of forming a text of his own. But as his text is not identical with either of these, he has really done so, and in making his own selection from their readings he has in fact become the *criticus criticorum*. It is in regard to the *text* on which a revision of our version should be based, that the greatest difficulty at present is thrown in the way of the accomplishment of that object. Those who so loudly demand revision, would not hear of the continued use of the *textus receptus*, while many of the soundest scholars of this country are far from being convinced of the truth of any of the modern theories on this subject. And even with regard to the improvement of the version, no attempt which has yet been made to produce a translation which *on the whole* should be worthy of supplanting the Authorized Version, has been satisfactory.

### *Nonconformist.*

#### BRAMELD'S GOSPELS.

This work, like those of Mr. Samuel Sharpe and Mr. Highton, (on previous occasions noticed by us,) must be regarded as a contribution only to an important object. Mr. Brameld has executed his version with great care. It has evidently been with him a labour of love: and if, as we think, he overrates the importance of some of the rules he has adhered to, there are very few of his renderings which have not at least the advantage of enabling an intelligent reader to get closer to the mode of expression employed in the original.

In his preface, Mr. Brameld specifies the particulars in which our Authorized Version needs improvement. The chief of these are, in his

opinion, its lax use of tenses; its disregard of the article; its fluctuation in the rendering of certain important words, as (among others) those represented by "world," "judgment," "hell," "servant"; its needless departures from the Greek order; and its confusing employment of such terms as "publican," "lawyer," where the mere English reader inevitably thinks of something totally different from what is really meant. We quite agree with him in principle on most of these points, though not always with his application of the principle. With regard to the use of tenses in Greek, for example, no grammatical distinction can be more important than that which separates the aorist tense from the imperfect, or perfect, "I did" from "I was doing" or "I have done"; yet no very wide reading suffices to convince the student who is not crotchety or pedantic, that always to insist on these and the like distinctions gives at least an air of stiffness to a translation, even if it involve no inaccuracy. In like manner we cannot quite reconcile ourselves to such renderings as "whosoever shall have sought to save his life" (Luke xvii. 33), or "except ye shall have eaten the flesh of the Son of man" (John vi. 53), in spite of the generally correct rule that in such cases the aorist subjunctive is equivalent to a future perfect. Mr. Brameld's careful rendering of the imperfect has often an exceedingly good effect. In the following passage, for example, "And he spake a parable to the invited guests, when he noticed how *they were choosing out* the first couches" (Luke xiv. 7), the scene is put much more naturally before the reader's eye than it is in the Authorized Version, where both the use of the indefinite past "choose" instead of "were choosing," and the insertion of a paragraph-mark at the beginning of the verse, combine to break the continuity of the description. So in v. 16 of the same chapter, "A certain man *was making* [was giving, say] a great dinner, and "invited many," or still more v. 25, "And *there were going* along with Him great multitudes; and He turned and said unto them," the literal rendering of the same tense will be felt by all to be an improvement. We do not say that the Authorized Version is in such cases wrong, but there is at least this great difference between the Greek imperfect and the English, that while the latter only *may* be a descriptive tense, the former is at once *seen* to be so.

Sometimes Mr. Brameld's choice of words is happy, and his close adherence to the order of the original very effective. Take the following:—"The days shall come, when ye shall *yearn* (*τιθυμήσετε*) to see one of the days of the Son of man, and shall not see it;" (Luke xvii. 22.)—How weak and inadequate in comparison the "desire" of the Authorized Version! Or this, "And God, shall He not do justice for His own elect, who cry unto Him day and night, and is *He slack* toward them?" (Luke xviii. 7.) Or this again, as shewing the difference between a natural and artificial arrangement, "Bread from heaven gave He them to eat." (John vi. 31.) Of the following we are more doubtful, though perhaps use would reconcile us to what at first reads harsh though forcible:—"Sayings [better, *words*] of life eternal hast thou." (John vi. 68.)

Mr. Brameld's plan of leaving the names of Hebrew or Greek weights and measures untranslated is perhaps on the whole the best; especially where the needed explanation can be given (as here) in the margin. We should as soon get accustomed to his "baths of wine" and "cors of wheat" as to the "homer" and the "ephah," of which we are wont to read so intelligently. "Drachma" is unquestionably better than our vague "piece of silver"; and

though "denar" is an ugly word, it at least conveys no false impression. We wish it were possible to substitute the word "shilling" for the "penny" of our translators, wherever it occurs. . . .

In other ways the present version, with all its valuable qualities, not seldom strikes the reader as deficient in that freedom, or shall we call it boldness of rendering, which is one of the chief merits of the earlier school of translators. Even their apparent laxness is often to be explained not by the fact that they knew Greek less, but that they *knew English more*; and without sacrificing the peculiar features of his own version—which, he must see, we appreciate—Mr. Brameld will do well in this respect to "take a leaf out of their book." When they rendered a well-known sentence in the parable of Dives and Lazarus by, "Between us and you there is a *great gulf fixed*," it was not because they were incapable of such accuracy as Mr. Brameld's ("a great chasm *has been fixed*,") but because they were above it. We may add that Mr. Brameld seems to us occasionally to deviate from the Authorized Version where there is no need for doing so; this we regret, for the golden rule of labourers in the field he has chosen should be this—to alter as **LITTLE AS POSSIBLE**.

*Patriot.* [Congregationalist.]

Perhaps the majority of the religious readers of the New Testament have never bestowed a thought upon the means by which it has been transmitted to us. They have vaguely conceived of it as if it were an autograph of the Divine Spirit Himself. They would perhaps be startled to learn that no autograph of any ancient book exists; that of many of the books of the New Testament no autograph ever did exist, they being dictated by the inspired authors to amanuenses; that every autograph that did exist and every dictated transcript has not only perished, but that there is no record in ecclesiastical history of such having ever been seen: no single trace of them is to be found in ancient history; no one of the Apostolic fathers, Polycarp, Ignatius, &c., either appeals to them or speaks of them. The oldest known MSS. of the New Testament, the *Codex Vaticanus*, belongs to the fourth century; but by whom written or whence derived, is unknown, save that it is of Egyptian origin. The text of the Greek Testament is made from collection of different MSS., the latest editions of as many as 600. Out of a comparison of the various readings of these 600 MSS., amounting to many thousands, the true text is determined. The process indeed is precisely the same as that employed by the editors of Æschylus or Herodotus. The first edition of the Greek Testament was prepared under the patronage of Cardinal Ximenes, in 1514, and is part of the Complutensian Polyglott. What MSS. were employed in the construction of the text, is unknown; they were furnished from the Vatican; and, as appears from the text itself, they were apparently very few, and not of the highest authority. Before this edition of the Greek Testament was printed in 1522, Erasmus in 1516 had prepared in England and published in Basle another edition of the Greek Testament—the first printed Greek Testament. In preparing this edition, Erasmus used only five MSS., and for some books—the Apocalypse, for instance—only one; and those only such as were accessible to him, none of them of great authority. It was, moreover, passed through the press in about six months, and could not therefore have had bestowed upon it adequate labour. In four or five successive editions,

however, Erasmus introduced many emendations, some, improvements in the readings, others the reverse. From these two very unsatisfactory texts the *Textus Receptus*, or common Greek text, from which our English version is translated, was chiefly made. This was printed by Elzevir in 1624; the editor consulted also the subsequent editions of Stephens and of Beza, but derived very little from them.

It will easily be seen, therefore, that the question respecting the revision of our English Bible goes much deeper than the accuracy of the Authorized translation of the Greek text. The Greek text itself needs revision, which, indeed, it has received at the hands of numerous Biblical scholars, culminating in Griesbach, Tischendorf, and Tregelles; so that a comparatively pure text—perhaps as pure as is possible—is now determined; and some day, when popular ignorance shall permit, we may perhaps have a near approach to the exact text of the New Testament in a revised translation of the revised Greek text.

We have said thus much to enable our unlearned readers to understand the nature of Mr. Brameld's contribution to Biblical science. He has adopted a Greek text founded upon the labours of Griesbach, Lachmann, Tischendorf, Alford, and Tregelles, expunging spurious passages, bracketing doubtful ones, and endeavouring to give an exact English translation of the authentic Scripture of inspiration. That a work of this kind is necessary and to be desired by all reverent studious of God's Word, the words of Bishop Ellicott, one of the most learned and orthodox of modern scholars, attest. "It is," says he in "Aids to Faith," in reply to Mr. Jowett's Essay, "indeed, cause for devout thankfulness . . . that, of the vast number of various readings, so few affect vital doctrines; still, it is indisputably a fact, that but few pages of the New Testament can be turned over without our finding points of the greatest interest affected by very trivial variations of reading." It would be presumptuous in us, without a far more minute examination of Mr. Brameld's work than is possible to us, and indeed without a careful comparison of the texts upon which he has based his translation, to pronounce a judgment upon it. We rather report than judge, simply saying, that, so far as we have examined it, dipping here and there, it is a most conscientious, scholarly, and reverent work. A firm believer in inspiration, Mr. Brameld is jealous for the pure Word of God; an admirer of our fine English version, he never needlessly departs from it; while in the margin and notes and appendix he has given a *criticus apparatus* that will be invaluable to the student.

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The notices of the non-theological press are, with one exception, kindly and encouraging. The *Athenæum* condemns the work, partly because the author's laudation of his authorities is too indiscriminate, partly because the preface does not show that the most recent German critics have been consulted. The writer would simply remark in reply to these objections, that where he has received assistance from any quarter he thinks it but just to acknowledge his obligations in becoming terms, and that the elementary character of his book is of his own choice. To have made it other than it is would, in his opinion, have destroyed its chance of usefulness, by greatly increasing its cost and bulk. The *Prospectus* (page 3) will show how far the charge of defective reading can be sustained.

The *Reader* says, "With its large clear type and broad margin this book comes to us in goodly shape; and, so far as we have been able to judge from a cursory glance, Mr. Brameld has performed what appears to have been to him a labour of love with scholarly care and conscientiousness. When a doubtful reading occurs he does not always confine himself to the text of Griesbach and others mentioned on the title-page, but, in his marginal and foot-notes, elucidates the meaning by a reference to other authorities; and the Vulgate, the traditions of the Church, the writings of the Fathers, and the social and political history of the time, are all laid under contribution. It is doubtful whether all the translator's new renderings will be welcomed by the religious world at the present time; but they seem, nevertheless, sound."

The *Spectator*. "Mr. Brameld appears to have done his work carefully and conscientiously."

The *Saturday Review*, in an article on "Brameld's Version of the Four Gospels," enters at length into the question of a New Translation of the Bible, which is treated with characteristic cleverness and good sense. The critic thinks that "the translator has taken up a work of great interest, and has presented in a compact form and with all candour and fairness, and mostly also with judgment, the differences between the relative weights of authority which belong to particular passages, clauses, and words in the Holy Gospels." While differing from his treatment of the aorist, [on which see Winer,] he commends his successful restoration of the imperfect tense, and gives him credit generally for "great industry" in the preparation of his work<sup>k</sup>.

<sup>k</sup> The *Saturday* reviewer has fallen into a slight error, which it may be not amiss to note. "The translator seems hardly aware of the possessive force of the Greek article. Thus he brackets for omission the second 'his' in the phrase 'shall gather his wheat into the garner,' " &c. The critic has mistaken the mark † which notes *an addition*, for \* which is the mark of omission. See Preface, page vi. lines 1—3.

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# THE HOLY GOSPELS:

Translated from the Original Greek:

THE SPURIOUS PASSAGES EXPUNGED; THE DOUBTFUL BRACKETED;  
AND THE WHOLE REVISED AFTER THE TEXTS OF GRIESBACH,  
LACHMANN, TISCHENDORF, ALFORD, AND TREGELLES.

*WITH NOTES AND CRITICAL APPENDIX.*

BY G. WILLIAM BRAMELD, M.A.  
OF LINCOLN COLLEGE, OXFORD: VICAR OF EAST MARKHAM.

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LONDON,

LONGMAN, GREEN, LONGMAN, ROBERTS, AND GREEN.

1863.

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## PREFACE.

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THE object of this work is two-fold : to bring before the general public the conclusions at which the greatest modern critics have arrived with reference to the text of the Holy Gospels ; and to attempt a translation which shall be free from some of the more obvious errors of the Common Version.

It is strange that in an age like ours,—an age of great enquiry and progressive thought,—a subject of such vast importance as Biblical Criticism should have been so generally neglected by English people. While in Germany the most ordinarily educated person,—if his attention has been at all directed to theology,—is able to offer an opinion on the genuineness or spuriousness of a passage in the Greek Testament, it may be reasonably doubted whether more than a very small number even of the religious teachers of our own country have paid to this subject the attention which it deserves.

And this is the more remarkable, inasmuch as no intelligent student of the New Testament will contend that the present state of the text, as popularly received, is a satisfactory one. A very slight knowledge of the original must convince him that the faults of our Authorized Version are neither few nor unimportant.

He will find that in the New Testament, as generally known in England, are read many words, and even many sentences, some of them of considerable length, which are excluded, as being undoubtedly spurious, from those Greek texts which are now regarded as of the highest authority by scholars. Some of these, he will learn on investigation, are errors of transcription : others, additions to the text, of a later date than the times of the Evangelist or Apostle to whom they are attributed : a portion of the latter being authentic fragments, perhaps of great antiquity, honestly, though by mistake, admitted into the sacred writings : while another class consists of interpolations, foisted into the text to support, as was supposed, a disputed doctrine, or to give a colourable pretext for some novel ecclesiastical practice.

He will observe, too, that in the English Translation, the Greek is often imperfectly, in some cases erroneously, rendered; and he will be constrained to admit, that, alike by the matter of the text, and by the form in which it is presented to the reader, much that is valuable is hidden from the knowledge of the less learned student of the most important portion of the Bible.

It is due to the memory of the eminent scholars, to whom James I. entrusted the work of translation, to say, that for some of the defects of their version they should be held only partially responsible. In their day some of the most valuable MSS. were undiscovered, and of others little was known; nor had the ancient versions then received that attention which has since been so abundantly bestowed on them. Nevertheless, it may be fairly doubted whether our translators did in every case make the best use even of the imperfect materials at their command. They seem to have followed with a too implicit faith the common text of their time, and their version contrasts unfavourably, in a critical point of view, with the work of Luther and others.

1. A serious mistake was made by frequently rendering Greek words, not synonymous, by one and the same English expression. Thus, no distinction has been drawn between *ὁ αἰών, ὁ κόσμος, ἡ οἰκουμένη (γη)*: all are translated “the world:” *Αἰδης* and *Γέεννα* are alike “Hell:” *δοῦλος, παῖς, οἰκέτης, ὑπηρέτης, διάκονος, “servant”*.

2. On the other hand, several renderings have been given of the same word, without, as it would seem, sufficient reason for the change. Had the object of the translators been merely to avoid tautology, the matter would be of minor importance; but there can be little doubt that in some cases theological preconceptions influenced their handling of certain passages.

“*Δοῦλος* is in any case a bondman, but was not of so menial a character as *ἀνδραπόδον*. Nor are we called *οἰκέται* but *δοῦλοι*: because *δοῦλοι*, though *δωντοί*, were sometimes set free: not so the *οἰκέται*. The word servant, in its present acceptation, is *ὑπηρέτης* and *δάκονος*; whose services were hired, and therefore optional.” Malan, on St. John viii. 34. This fact is familiar to every tyro in Greek, and we should have thought it quite needless to defend our translation of *δοῦλος*, had not the statement of the simple truth, that the “servants” of the Authorized Version were really slaves, recently created an expression of astonishment and dissent among some sections of the religious world. It is to be regretted that opponents of slavery, by thus seeking

to deny what is beyond all reasonable dispute, should injure rather than serve a good cause. It is not by wresting from its true meaning the letter of the Gospel that they will succeed in impressing their views upon the mind of the slave-owner. They rather confirm him in his error. It is to the mild and merciful *spirit* of the Gospel: to its opposition to all cruelty and evil-doing: to its doctrine of the religious equality of all men in Christ, with whom there is “no respect of persons,” and in whose gracious pity “there is neither bond nor free,” that the teachers of the religion of the Lord Jesus may appeal in behalf of “all them that are oppressed with wrong,” and, in the end, will not appeal in vain.

We may specify, as a well-known instance of this, their version of *κρίνω*—*κρίσις*: the latter of which is translated “judgment,” “condemnation,” and “damnation:” the third meaning being absolutely inadmissible, at least in the sense in which the word is popularly taken.

3. The work of Bishop Middleton on the Greek Article long ago brought to light another defect in our version: one of minor importance, perhaps, if compared with those just noted, yet deserving consideration.

4. Greater pains might with advantage have been taken with the tenses of the Greek verbs. It is frequently impossible, in the English Testament, to distinguish the Imperfect from the Aorists, or either of these from the Perfect; and there are many instances, which will readily recur to the mind of the Scholar, where the force of the original is much weakened by the want of greater precision.

5. It may be doubted whether the full meaning and emphasis of the original have not been occasionally sacrificed in the English Version, to a wish to present the sentence in a more polished and rhythmical form. In translating from classical Greek, it is frequently necessary to transpose the order of the respective words, and the same may be the case in a few passages of the Epistles: but it will be found that in the Gospels it is better to adhere, as a general rule, to the order of the Greek sentence, which is, for the most part, extremely simple, and capable of an almost exact rendering.

6. With respect to the measures and money named in the Gospels, our translation in nearly every case fails to convey any thing like an adequate notion of the Evangelists' meaning. The denar cannot be properly represented by the English penny, nor the mina by the English pound; neither is the stade exactly a furlong.

7. So, again: the use of such terms as “lawyer,” “publican,” and others which might be named, has originated and perpetuated many erroneous ideas in the minds of ordinary readers of the New Testament.

8. Great mischief has resulted from the adoption by the old Divines of the absurd division of the chapters into separate verses. It has rendered the more abstruse portion of the Epistles, as, for instance, the argumentative part of the Romans, perfectly unintelligible to the poor; while even teachers have been known to quote the words of St. Paul's imaginary opponent, as expressing the sentiment of the Apostle himself. And although, from the nature of the case, the evil has not been so great in reference to the Gospels, it is, nevertheless, sufficiently serious.

In this version, an attempt is made to remedy these errors. Passages, which, by the general consent of our great editors, are to be

regarded as interpolations, have been omitted, and the hiatus marked thus \*. Words, which have been, from carelessness or other causes, allowed to drop out of the text, have been restored, and marked †. Doubtful words or sentences are enclosed in brackets. Where the variations from the common versions are of great importance, or where it has been thought needful to notice at some length existing controversies relative to the genuineness or otherwise of certain passages, (as, ex. gr. Mark xvi. 9. &c. John xxi.) the opinion of the editors and commentators is given in an Appendix. The translator has sought to assign a definite meaning to each word, and to adhere to that meaning throughout, unless where he designed to avoid tautology, or where some other good reason might be given for the change<sup>b</sup>. He has endeavoured to restore the article to its proper place in the text; and to translate the verbs in accordance with the more precise meaning of the tenses. But he is well aware that on this point even the greatest scholars differ; and he is not so presumptuous as so to suppose that he can succeed, where others, in every respect better qualified for the task of revision, have failed to realize their own ideal. In his treatment of the tenses, he has been guided by the opinion of Winer, (Grammatik des Neutest. Sprach<sup>c</sup>.) The views of Winer do not, indeed, always accord with those of other scholars, but he is generally considered the best authority on the subject, and it has therefore been thought advisable to adhere, for the most part, to his system. The order of the Greek sentence has been generally retained. Terms of measure and value have been left untranslated; the supposed equivalents being given in footnotes or in the margin. Designations of official persons, which have been so greatly misunderstood, have been restored to their proper meaning. The verses have been entirely discarded. It is feared that some inconvenience may be experienced where reference has to be made to particular passages; but the page would have been much crowded had the numerals been retained even in the margin, and the division into

<sup>b</sup> The words of doubtful meaning have generally been rendered according to Schleusner, (Lexicon in Nov. Test.) or the fourth Edition of Liddell and Scott. Words not in the original, but required for perspicuity, are marked, as in A-V, by italics.

<sup>c</sup> The Edition of Winer to which we have referred is that known to many English scholars through the excellent translation by Professor Masson, in Clark's Foreign Theological Library, 2d Ed. 1860. The series of works by the German critics which Messrs. Clark

are giving to the public cannot fail to be of great service to students of the N. T. We are indebted to the Theological Library for the references which our readers will find in this work to Lange, Van Oosterzee, Tholuck, Olshausen, &c. Those only who have been compelled to study the more abstruse works of the Germans in the original can fully appreciate the comfort and the saving of time which these admirable translations afford to the labourer in the field of Biblical criticism.

paragraphs appeared to be more desirable. The initial letters of personal pronouns relating to the Divine Persons are printed in capitals, not only as a seemly mark of veneration, but as enabling the reader to avoid that confusion of ideas which sometimes arises from want of this distinction. But where no reverence to our Saviour is intended by the actors or speakers in the narrative,—as, for instance, by the Pharisees when tempting Him, or by others accosting Him simply as an ordinary teacher,—that want of respect or of knowledge is noted by the use of the small letter.

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The texts on which our translation is founded are those of Griesbach, (Jenæ 1805.) of Lachmann, (Ed. Ster. Reimer, Berolini, 1846.) of Tischendorf, (Tauchnitz, Lipsiæ 1849-50.) and Ed. Septima Critica Minor, (Winter, Lipsiæ, 1859.) of Alford, (4th Edition, 1859.) of Tregelles, (1857.)<sup>d</sup>

The more advanced student will require from the writer no lengthened statement of the considerations which have induced him to prefer these texts to others which have a certain claim upon our attention. It may possibly be objected, that Griesbach has been to a great extent superseded by Scholz, and that the subsequent investigations of Lachmann and Tischendorf render it needless to reproduce the readings of either. But it were unjust to the memory of one of the greatest Biblical scholars of the century to overlook the services which Griesbach rendered to the cause of sound textual criticism. His canons are still quoted as of authority by his successors; and a work of this nature would have seemed deficient in one main point of interest, had not the reader been enabled to judge for himself of the progress which has been made since the publication of Griesbach's revised Greek Testament.

The other names speak for themselves. No translator, wishing to present to the English reader a true text of the Gospels on a plan similar to that proposed in this work, could ignore the labours of any one of the great scholars in question.

The work of Lachmann is, no doubt, an imperfect one; but, as Dr. Tregelles has observed, his is “the first printed G. T. edited wholly on ancient authority,” and by his introduction of an improved punctuation,

<sup>d</sup> The plan we have adopted with reference to these texts is as follows: Where L. T. Tr. A. (in some particular instances, where three only) agree that a passage is spurious, or where they consent to a different reading

from that of the common text, we adopt their suggestion without comment. Where one or more omit and others retain, we bracket the word or passage. We regard G.'s text rather as matter for reference than of authority.

he has done much to remove difficulties, and to bring to light the beauties of the sacred books.

Tischendorf is, beyond dispute, the first authority of our time on questions connected with the text of the N. T. He has devoted the best years of his life to the collection and collation of MSS, and he has exhibited marvellous energy and self-sacrifice in the pursuit of the great object he has so much at heart. His evident desire to attain a true text should place him above the suspicion of unworthy motives, still more of the unfair dealing which has of late been (it is generally thought most unjustly) imputed to him<sup>e</sup>. Scholars differ as to the relative value of the two texts of T. many giving the preference to that of 1849. Both have been consulted here: but as the variations are numerous, (amounting, according to Mr. Scrivener, to not less than 1292,) we note, where needful, the readings of the two editions thus: T<sup>1</sup>. T<sup>2</sup>.

Dr. Tregelles' splendid text of the Gospels has called forth the warmest commendations of the great German critics, and is acknowledged, alike on the continent and at home, to be the most able contribution which this country has yet afforded to the elucidation of the Greek Testament. Dr. Tr.'s readings frequently differ both from L. and T.

Dean Alford's G. T. is likely to become the handbook of English students. It is a work evidencing a vast amount of patient investigation and careful analysis. Dr. Alford has unquestionably learnt much from the Germans, but even his earliest editions afford abundant proof of independent thought. His last edition is a noble work. The commentary is conducted on a principle which cannot be too highly commended, "that of honestly endeavouring to ascertain the sense of the sacred text, without regard to any preconceived system, and fearless of any possible consequences." It is not to be expected that the Dean's arguments will in every case carry conviction to the mind of

<sup>e</sup> "Hujus viri industriam mirabilem, per viginti annorum sudorem, itinera, indagationes testatam, nos dignis laudibus prosequi nec licet nec necesse est. Nemo vivus—si Millium Wetsteniumque excipias, nemo mortuus—tam immensam lectionum ex optimis libris manu scriptis collectarum farraginem, e tenebris produxit." F. H. Scrivener, Preface to his edition of Stephens' text, Cambridge, 1862. We can render no better service to the reader of the G. T. than to recommend him, if he be not already acquainted with Mr. Scrivener's work, to lose

no time in becoming so. It has been of infinite use to us in the preparation of our own book; and we can speak with confidence of its great correctness. The variations of L. T. Tr. Beza, and Elzevir are given; every difference from the old text is noted, and the price is such as to place it within the reach of almost every student. We regret that it was not in our hands until part of our version had been printed off; but we give some of Mr. S.'s readings in our Appendix.

his reader,—the translator, as will be seen, is unable to accept his interpretation of our Lord's prophecies—but there is not one note in his G. T. which does not merit respectful attention. His promised “New Testament for English Readers” will doubtless sustain his well-earned reputation, and may be expected to do that for the Gospels which the annotations of Bishop Ellicott and others have effected for the Epistles of St. Paul.

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The marginal and foot-notes are critical and explanatory only. As the restoration of the text of the Holy Gospels is not a question of sect or party, but rather one in which all intelligent Christians, of whatever name, may be supposed to feel a common interest, discussion of doctrinal matters would here be out of place. If a passing allusion be made to subjects upon which divines differ, it will be found that such allusion refers, not to any point of disputed doctrine, but only to matters of fact.

The writer has desired to collect from all sources within his reach the opinions of the best scholars, and to set them before the reader as concisely as possible. He has not confined his selections to the works of one school or of his own Church. While he has sought to give due prominence to the recent investigations of the German theologians, he has desired to combine with their modern learning the now almost ancient, but in their way not less valuable, annotations of Hammond, Whitby, Lightfoot, and Le Clerc. The nonconformist Commentators, Doddridge and Macknight, and the eminent Wesleyan, Adam Clarke, have furnished him with many useful hints. Doddridge's Family Expositor exhibits an union of sound piety and sound sense, which is as pleasing as it is rare. A Roman Catholic writer, Mr. Ornsby, has lately reproduced in a useful form the text of Cardinal Mai, and his notes exhibit proofs of elegant scholarship and much general reading. It is impossible to overrate the assistance which Bengel's *Gnomon Novi Test.* may afford to the theological student. The study of this great work is more than profitable,—it is most pleasurable. It should, however, be read in the original Latin. No translation can do justice to its quaint simplicity, which at times even condescends to a gentle humour, at others is embued with a sweet and touching pathos. The Latin is retained, for the most part, in the notes to this version. It may be so easily interpreted for those who are unacquainted with the language, that we have not translated it at the certain cost of spoiling its effect. Occasional reference is made to

Luther<sup>e</sup> and Diodati. The noble translation of Luther every one who knows a little German should read for himself. There are those who consider Diodati's the best version of the New Testament extant.

To the Gospel of St. John, "that mighty voice, sweeter and more delectable than all the harmony of music;" (Chrys. Proem. in Johan.) that "first fruits of the Gospels, into whose meaning none can enter unless he have reclined upon the breast of Jesus;" (Origen. Comm.) the translator has given his best attention. While, as will be seen, his has been made independently of others, he has carefully read the Version of the Five Clergymen, (2nd and 3rd Editions,) the notes upon that Version by Mr. Wade, (1857,) and the comments of the Rev. S. C. Malan, appended to his admirable translation of the ancient Versions of the Gospel. Tholuck and Olshausen have supplied much useful matter.

The former of these great scholars has done much to illustrate a highly important passage in the Synoptic Gospels;—the Sermon on the Mount. In order to embody in his book information received from various quarters relative to the Great Sermon, the translator has had that portion of St. Matthew's Gospel entirely reprinted.

He would specify among other valuable works to which reference is made, Mr. T. Sheldon Green's "Treatise on the Developed Criticism of the New Testament;" Mr. Scott Porter's "Principles of Textual Criticism;" Mr. B. Foss Westcott's "Introduction to the Study of the Gospels;" and the able Commentary of Dr. Wordsworth.

His best thanks are offered to many private friends for kind assistance rendered during the progress of the work: to one for the loan of useful books, which his own limited library could not supply: to a gentleman attached to the Reading-Room of the British Museum, for valuable aid during the author's visits to that noble Institution, and at other times: to more, for excellent hints, of some of which he has availed himself, and marked them by the initial letters of the annotator's name (E.) (K.) (M.) &c. But to one, the Rev. E. H. Haskins, M.A., of Queen's College, (H.) a more direct acknowledgment is due. If there be, in the earlier pages of this book, any thing deserving favourable notice, the writer would desire that it should be known how greatly he is indebted to the advice and suggestions of his friend and neighbour.

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<sup>e</sup> It will be observed, that we sometimes accord with his; in order to afford the reader quote Luther where our version does not the benefit of his opinion.

The translator would add to the foregoing remarks on the general intention and plan of his work a few observations, anticipating some of the objections which, in the present state of religious feeling, may be made to the publication of a book of this nature.

The first of these may, not altogether unreasonably, take a personal form. Were this the essay of one, who entered upon an important field of Biblical criticism, depending upon his own knowledge, or confident in his own ability to compass a task which some of the best scholars of the day have declined to undertake, he might well be charged with recklessness or presumption. But whatever the faults of the work, they will not, it is hoped, be attributed to that cause. The writer has been influenced throughout only by an earnest wish to shew to the world, what others, whose ability and learning no one will dispute, have effected in what he conceives to be a cause acceptable to God, and most beneficial to religion. In scarcely one instance has a variation from the Authorized Version—however apparently slight or unimportant—been made on his own authority. It is impossible to enumerate all the sources from which his information has been derived; but the reader will see, from what has been already said, as well as from his observation during the perusal of the work, that nothing can be further from the writer's wish than to set up his opinion as a competent authority on matters of pure criticism. The present version is conducted upon a plan which differs, in some respects, from others: it is hoped that it may, on this ground, prove not unacceptable to the less advanced class of students; and that it may, perhaps, tend to excite in their minds an interest in the subject, which may lead them hereafter to consult, with certain profit to themselves, the works of Dean Alford, Mr. Highton, and other eminent scholars.

To pass to objections of a more general character. It has been often said, and will no doubt be said again, that the excellencies of the Authorized Version are so many, as to render a revision needless; or, at any rate, undesirable. Now the love for the old Translation which is found to prevail so extensively among all the peoples of the Anglo-Saxon race, is, though to some extent exaggerated, creditable to the religious feeling of our time. The intrinsic merits of the Version are undoubtedly great. It is “a well of English undefiled;” the rhythm of its poetical and narrative portions is perfect: and, apart from its essential beauties, association has made it dear to every English home, and the best and holiest feelings of the heart respond to the sound of its familiar phrases. These considerations may well deter a translator from rash or needless interference

with the diction of that Household Bible, which has been found so blessed a solace to countless sufferers; the instrument, in God's hands, of the conversion of innumerable souls. But if a man truly love his New Testament, love it as the Word of God—not sentimentally only, but as a true Christian should,—he will see that that must be a false affection which would sacrifice to mere association any portion of the truth. And that there are errors, and by no means unimportant errors, in the common Version has been, it may be thought, already shewn. If then this be so, it is surely right that those errors should be corrected. We believe that the sacred writers employed no word without a purpose. As we know that they were inspired, so—whatever view we may take of the precise nature or extent of their inspiration—we must suppose, that when they deal with matters purely spiritual, matters beyond reason, ~~you will~~ they be guided to the language best fitted for the expression of their idea. If then, through a want of clearness and precision in the translation, their real meaning be lost to all but the scholar, it is not wonderful that erroneous conclusions have been drawn from their writings; and that in so many sermons and religious books, language should be employed and arguments advanced, which compel the intelligent reader of the Greek Testament to form no very favourable opinion of our popular theology.

There are those who object to the study of Biblical criticism on other grounds. Some would tell us, that the variations from the received text are few and unimportant: others consider that Church authority has sanctioned the use of the existing text, and so that it is, so to speak, disloyal to disturb it; or they contend that enquiries of this nature throw doubts upon the inspiration of Scripture, shake the faith of Christians, and open the door to any amount of heresy and schism.

The first of these statements is based upon a strange, one may almost say inexplicable, ignorance of the present state of the Greek Text. So far are the various readings from being few, that they may be counted by thousands: so far are they from being unimportant, that they occasionally impugn the genuineness of a whole verse, in more than one case, of passages several verses in length. The reader will see, by the frequent occurrence of the asterisk in these pages, that the interpolations in the Gospels alone are extremely numerous; and the passages which the best scholars agree have been mistranslated are also many. We often hear it said that these variations or mistranslations do not affect vital doctrine. Now if by this be meant, that the great verities of the faith can be found in the text of Tischendorf as in that of Elzevir, and in the English Version as in most

others, the assertion is correct: but if it be implied that these variations do not affect, and seriously affect, much of the popular teaching and preaching of the day, the statement is open to very grave controversy. The remarks of Bishop Ellicott deserve the best attention of those who have hitherto opposed New Testament criticism on the ground above spoken of: "It is indeed cause for devout thankfulness, .... that of the vast number of various readings, so few" (the Bishop does not say "none") "affect vital doctrine, still it is indisputably a fact, that but few pages of the New Testament can be turned over without our finding points of the greatest interest affected by very trivial variations of reading!" "Some," says Dr. Tregelles, (Account of the Printed Text of the Greek Test.) "have looked at critical studies as though they were a comparatively unimportant part of Biblical learning. This must have arisen from not seeing the connection between things which are essentially conjoined. These studies contain the elements of that which has to be used practically for the most important purposes. They are the basis on which the visible edifice must rest." A few instances will suffice to shew how sensibly our pulpit teachings have been influenced by the neglect of this simple truth. How many sermons have been preached on the "Search the Scriptures" of the Common Version, without the expression, on the preacher's part, of the slightest doubt of the correctness of that rendering! How often have opponents anathematized each other on the strength of Mark xvi. 16. when, had they known that the passage is of doubtful authority, much of that bitterness had been spared! Into what strange misapprehensions of the meaning of the Greek has not our old translators' rendering of such texts as Acts ii. 47. Heb. x. 38. led many expounders of Scripture! And does not one body of Christians sometimes defend its distinctive tenet by reference to Acts viii. 37. which is a text of, to say the least, very doubtful genuineness? May not the suspicion that true criticism would overthrow some cherished prejudices, and disturb some favourite fancies, have something to do with the avowed dislike with which the recent labours of great scholars, at home and

<sup>1</sup> "Aids to Faith," pp. 421, 2. The student will do well to read carefully the Essay "On Scripture and its Interpretation." Opinions may differ as to the earlier portion of the treatise: there are those who doubt whether it is equal in power and beauty to the paper to which it is intended as a reply: but the thanks of all Christian people are due to its author for his high-minded acknowledgment of the supreme claims of Truth; for his pro-

test against systems of interpretation, which "endeavour to make Scripture mean what we think or what we wish, not what it really says to us;" for the noble scorn which his words imply of attempts to "fritter and explain away, to gloss and to idealize;" and for the warnings which he holds out against the "sad extravagances" into which "uneducated and undisciplined minds" have run on the subject of Prophecy and Typology.

abroad, have been regarded? "As it is discovered that what the very elements of criticism would detect as palpable misinterpretations or mis-translations of the sacred text, may be the most cherished vehicles of such doctrines and powerful excitors of such feelings, criticism is laid aside\*."

Again: It has been said in effect, "The Church has sanctioned the existing text, with all those readings which are denounced as false or doubtful, and therefore obedient sons of the Church are bound to accept them without enquiry or dispute." Were it not that this plea against revision is urged by men whose character demands our respect, we should not think it worth a serious answer. If it were true that the Church had designedly given to her people a New Testament polluted by glosses and mistranslations, we could but reply, "The greater the shame and scandal, and the greater need of an earnest disavowal of our own complicity in so great a crime." No Church has a right to teach error for truth, or to set forth as doctrines traditions of men. But we do not believe that the Church, in any branch of her communion, has been thus wilfully unmindful of her trust as "a witness and keeper of Holy Writ." The Version known as the Vulgate has been called on good grounds "the best commentary on Scripture," and it is highly creditable to the Church of Rome that she has carefully kept that Version free from many of the false additions of later times. That the English Church has not yet supplied a want which all her most intelligent sons acknowledge to exist, may be attributed to any other cause rather than a wilful sanction of error. It may be urged, that Biblical Criticism is yet in a transition state; or that until a very recent period, the public opinion even of scholars had not clearly expressed itself in favour of a change. Were the question of a revised Bible now ripe for general discussion, we believe that neither the Church of England, nor any of the more enlightened Nonconformist bodies, would desire to retain in the sacred text passages of whose spuriousness there can be entertained no reasonable doubt; or would advocate the non-correction of "palpable misinterpretations." The outcry against revision would, let us hope, be confined to individuals, or to those who have, as it were, a vested interest in the existing Version. Great and anxious thought, and much prayerful investigation, must precede the publication of a new Authorized Bible; but the time will surely come, when such a work will be imperatively demanded by an educated Christian people. Already there are hopeful signs of better things. Much room is there yet among us for greater charity and forbearance in dealing with the opinions or presumed

\* Bishop Fitzgerald: *Evidences of Christianity: "Aids to Faith,"* p. 55.

motives of the seekers after truth: need to remember that sincerity in such a course should demand our respect, even where it fails to secure our acquiescence: but it is a happy thing to know, that not only in the writings of those who may be called the Liberal School of our day, but, as we have seen, in the works of the more learned of their conservative opponents, there is exhibited a holy indignation against false dealing in religious controversy, and a love of the truth for the truth's sake, which may well make us thank God and take courage.

The charge against critical investigations as applied to the New Testament—that they tend to unsettle the faith of the poor, to cast doubts on the inspiration of Scripture, and so lead to heresy and schism—is one which proceeds from two very opposite quarters. There are those who would ascribe to neglect of the authority of the Church, and to the abuse of private judgment, the unsettled condition of many religious minds; and would seek a remedy for the evil in enforced acquiescence in those interpretations which the Church appears to sanction. But the Church herself claims no such authority over the mind and reason of her sons; and any attempt on the part of her Ministers to limit the field of free enquiry would be alike mistaken and suicidal. It is not the diffusion of fair criticism, but the opposition which it has experienced, that has really injured the cause of truth. “It is the claim of authority to silence doubt; it is the discouragement of enquiry, the contempt of reason, the depreciation of intellect in religious matters; it is the shrinking from light and correction; the suffering pure truth to be encrusted with prejudices and mistakes from fear of unsettling men's minds,... it is these unworthy methods that deprive the lower classes of the safeguard which, with such a religion, they might and ought to have for the security of their faith<sup>b</sup>.”

But the objection made to critical studies comes with far greater inconsistency from those who, making light of Church authority, boast themselves Protestants, and profess to take the Bible as their sole rule of faith and practice. For surely the principle at issue is that for which Luther contended in the old time; and the right to a pure Bible is at least as clear as that to a free Bible. One would think that to a man who confesses the supreme claims of the New Testament as his teacher and guide, it would be a matter of anxious interest that the sacred Book should be most scrupulously guarded from all errors of whatever kind. It should be a source of grief to such an one, that the words of our Blessed Saviour or of his chosen

<sup>b</sup> Bishop Fitzgerald: loc. cit.

Apostles, should be permitted, for one day longer than need be, to be distorted or perverted by the fancy or folly of ignorant or prejudiced men. And that it is not so: that some of the most ardent opponents of a revised Scripture should be found among the advocates of strong Protestant views, is an anomaly which we can only explain by the fear which such may be supposed to entertain of the progress of ideas bearing upon the question of Inspiration. The popular opinions on this point are, no doubt, such as make many good men look with suspicion upon critical studies. Much of the uneasiness now prevailing on this and kindred subjects may, no doubt, be traced to the knowledge that similar studies, when not regulated by sound judgment, may lead, as has been the case with some of the extreme critics of Germany, and in one or two instances with distinguished and learned men in our own country, to the adoption of views which, not unnaturally, wound the feelings of the humble believer in the Bible as the Word of God. But men of moderate sentiments are equally decided in their opinion that theories of verbal, mechanical, and organic inspiration are incompatible with an enlightened criticism; and that it is impossible to maintain such theories in the face of facts which the Biblical scholar cannot and dare not ignore.

The prevalence of mistaken ideas with reference to this important subject is now trying the simple faith of many a pious Christian. It is time then that the error be plainly pointed out; that men should be told that it is to the true Word of God that inspiration attaches; but not to the many glosses, additions, and interpolations which, in the lapse of ages, have found their way into the sacred volume. And, lest the mind should be disturbed by the occasional detection of an error of memory, or by a discrepancy in the details of the sacred narratives, it is well that the reader should understand, that while in things spiritual, Inspiration implies infallibility, it by no means follows that it does so in matters within the scope of human reason or enquiry: and that to ascribe an absolute knowledge to the Holy Scriptures which they do not claim for themselves, is the sure way to bring dishonour upon the Word of God under the mistaken idea of doing it greater service. “In things pertaining unto God,”—things which tell us of His attributes and of the relations of the soul to Him; of the scheme of Salvation through the Gospel of Jesus Christ, the Holy Bible teaches us infallibly. We feel its truth, and do not question it: we accept its doctrine as from above. “And this is really what we want; we want to be assured that we have an *infallible* depository of *religious* truth.... If on mere matters of history, or of daily life, Prophets and Evangelists might

have been suffered to write as men ; even if this were true, we need not be perplexed or disquieted, so we can be agreed that the divine element was ever such as to secure the infallible truth of Scripture in all things divine<sup>1</sup>."

It is to be lamented, that a less reasonable and less scriptural theory of a great truth should have so possessed itself of the minds of even good men, that they can,—rather than that their old ideas on this point should be disturbed,—calmly suffer errors in the sacred text to remain uncorrected, and man's word put in part for God's. Far more dangerous to the cause of religion than any open assault is this connivance at the untrue. Surely a rational belief in the inspiration of the New Testament would be vastly strengthened by an avowed determination on the part of the followers of Christ to fear no consequences, to hesitate at no sacrifice, for the sake of the simple truth. There should be no fellowship, even in appearance, between light and darkness. It was an evil day for Christianity when the pious fraud, suggested to weak men by a miserable notion of expediency, first found a welcome within the sanctuary of the Church. It will be a happy day when its place shall know it no more. It has been nobly said by earlier labourers in the field of Biblical Revision, "Nothing can possibly be gained—but rather every thing endangered, by denying or obscuring the truth<sup>2</sup>." "Christianity never was and never can be the gainer, by any concealment, warping, or avoidance of the plain truth, wherever it is to be found<sup>3</sup>."

To attempt, then, a revision of the text of the New Testament can scarcely be considered otherwise than as a work profitable to the cause of religion. There is no need to fear that Faith will suffer from any amount of honest investigation. Enquiry progresses: it is of God's will that we live in an age in which some systems of reasoning, upon which men once rested their belief,—as we now see mistakenly,—appear to be passing away. Many good Christians, alike unable and unwilling to resist the force of arguments derived from recent scientific discoveries, are compelled to modify opinions which they once firmly held on certain questions connected with the Bible. But to the intelligent believer in the religion of the Lord Jesus, this will cause no disquiet. His

<sup>1</sup> Professor E. Harold Browne, "On Inspiration." "The theory of a direct inspiration (in the common meaning of that word) is one which no true friend to the faith ever put forward: matters of science, matters of common history, still more matters of numeration of chronicle and of genealogy, are no where claimed in the Bible as proper subjects of

Inspiration strictly so called." Dr. C. J. Vaughan, Vicar of Doncaster: "The Book and the Life," p. 107.

<sup>2</sup> Preface to the Version of St. John by the Five Clergy.

<sup>3</sup> Dean Alford: Preface to Greek Testament.

faith in the general veracity of the sacred Scriptures will not be shaken by difficulties relating to ethnology, or remote history, or numbers. The mind of him who has known the love of Christ will turn as ever with deepest reverence to the Book in which are recorded the works and words of the Divine Teacher who came to die for man, and of those whom He commissioned to be his witnesses to the world. To the narratives which tell us of Him will the weary and heavy laden still go for comfort in their sorrow: still will the wanderer through the maze of life find in his New Testament a lamp unto his feet and a light unto his paths: still will the promise be sure, “The Word of our God, which by the Gospel is preached unto us, shall stand for ever.”

And if Faith will not, or ever can, suffer from the fullest enquiry, so we may be sure that Charity will gain by it. By the critical study of the New Testament, if conducted in a pious and loving spirit, much may be done to promote union among the followers of Christ. “Even the first elements of the criticism of our sacred books, if made an ordinary part of the instruction of every tolerably educated man, would free us from those periodical panics which are a disgrace to the intelligence of a Christian nation<sup>m</sup>;” and which (may we not too truly add ?) exhibit in a painful light our need of greater kindness in theological controversy. All study of the Greek Testament by thoughtful and unprejudiced men tends to diminish differences and to magnify points of agreement. He who seeks to discover the true meaning of the sacred Scriptures, and who finds how great are the difficulties with which the subject is surrounded, will see how little a rude dogmatizing spirit accords with a reverent search into the mystery of divine things: will feel how all such enquiries should make a man less confident in the absolute truth of his own opinion, more tolerant of the opinions of other men. And none can read the Gospel honestly, without in some measure realizing that glorious principle of love which is of its essence; and without grieving for, and yearning to heal, the wretched dissensions which harass and half-ruin the Church of Christ. We appear to be at last slowly but surely awakening to the truth, that if ever Christians be brought to agree, it will be on the simple basis of the one precious Book which is the record of the Divine mercy, and tells us of the universal Remedy for the universal Evil. “Is it a mere chimæra,” asks one of the greatest scholars of our time, in words that commend themselves to the consideration of every reflecting man, “that the different sections of Christendom may meet on the common ground of the New

<sup>m</sup> Bishop Fitz Gerald: loc. cit.

Testament?... The Scriptures are a bond of union to the whole Christian world. No one denies their authority; and could all be brought to an intelligence of their meaning, all might come to agree in matters of religion. That may seem to be a hope deferred, yet not altogether chimerical<sup>a</sup>."

It is in the hope that this work may aid, however partially, in bringing about the better day of charity and peace; and in the belief that there are many good men of all parties who, from love of the right and true, will look with indulgence upon any honest attempt to restore to its purity the written Gospel of the Lord Jesus Christ, that the translator, in humble reliance on God's blessing, commits his book to the consideration of the Biblical Student. He is conscious that it may be charged with many defects; he will be happy if those who take a common interest in the subject will help him to correct them. He is far from thinking that he has fully attained the object he had proposed to himself, but he may perhaps have furnished materials, which others may at a future day use to a more effective end.

<sup>a</sup> Professor Jowett: *On the Interpretation of Scripture: "Essays and Reviews."*



# THE GOSPEL ACCORDING TO (ST.) MATTHEW.

\* On the relation between this genealogy and that in St. Luke, and on the difficulties connected with the subject: see Bengal, Lunge, Olshausen, Lord A. Hervey in Smith's Dict. of Bible. [Dr. Edersheim on Lunge.] and Roboam begat Abia, and Abia begat Asaph<sup>b</sup>, and Asaph begat Josophat, and Josophat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amos, and Amos begat Josias, and Josias begat Jeconias and his brethren at the time of the removal to Babylon. And after the removal to Babylon, Jeconias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abioud, and Abioud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Elioud, and Elioud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all

the generations from Abraham to David are fourteen generations; and from David to the removal to Babylon are fourteen generations; and from the removal to Babylon to the Christ are fourteen generations.

I. NOW the birth<sup>c</sup> of [Jesus]<sup>d</sup> Christ <sup>e</sup>read γένεσις was on this wise: His mother Mary <sup>σύζυγος</sup> for being betrothed to Joseph, before γέννησις they came together, it was found that <sup>d</sup> ret. G. L. A. om. T. she was <sup>e</sup> with child by the Holy Tr. Ghost<sup>f</sup>. But Joseph her husband, <sup>e</sup> Winer. being a just man, and not willing to <sup>f</sup> See Mid- make her a public example, was <sup>g</sup> deloton. minded to put her away privately. But while he thought on these things, <sup>h</sup> behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, son of David, fear not to take unto thee Mary thy wife<sup>i</sup>, for that which is <sup>g</sup> Among conceived in her is of the Holy Ghost. the Jews, a And she shall bring forth a son, and betrothed <sup>j</sup> thou shalt call his name Jesus<sup>h</sup>; for bad the title of Himself shall save his people from wife. their sins. Now all this was done, that it might be fulfilled which was spoken <sup>h</sup> that is, a Saviour. by the Lord through the prophet, saying, "Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel<sup>l</sup>," which is, being inter- <sup>1</sup> Isaiah preted, God with us. And Joseph vii. 14. being raised from sleep did as the angel of the Lord bade him, and took unto him his wife. And he knew her not until she had brought forth a <sup>k</sup> son, and he called his name JESUS.

\* Four years before the Vulgar era: A.U.C. 750; and probably in February. Wieseler.

<sup>1</sup> H. the Great, son of Antipater, first k. of the Idumæan race.

<sup>2</sup> On the "star" see Lange, Wieseler, Alford.

<sup>3</sup> or, at its first rising, Lange.

<sup>4</sup> He probably invoked the Sanhedrin, or the doctors of the law.

<sup>5</sup> There was another B. in Zebulun.

<sup>6</sup> comp. LXXX, Micah v. 2.

<sup>7</sup> or, as above.

II. NOW when Jesus was born<sup>8</sup> in Bethlehem of Judæa in the days of Herod the king<sup>1</sup>, behold, Magi from the east arrived at Jerusalem, saying, Where is He who is born King of the Jews? for we saw his star<sup>9</sup> in the east<sup>10</sup>, and are come to do homage to Him. And king Herod having heard

it was troubled, and all Jerusalem with him: and when he had brought together all the chief priests and scribes of the people<sup>11</sup>, he enquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa<sup>12</sup>; for thus it hath been written by the prophet, "And thon, Bethlehem, land of Judah, art by no means least<sup>13</sup> among the princes of Judah, for out of thee shalt come a governor, who shall tend my people Israel." Then Herod, when he had secretly called the Magi, learnt from them exactly the time when the star appeared. And having sent them to Bethlehem, he said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I also may come and do homage unto Him. And when they had heard the king, they departed; and, behold, the star which they had seen in the east<sup>14</sup> went before them, until it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And when they came into the house, they saw the young child with Mary his mother, and falling down, they did homage unto Him; and opening their caskets, they presented unto Him gifts, gold, and frankincense, and myrrh. And being divinely-warned<sup>15</sup> in a dream not to return to Herod, they departed into their own country another way.

<sup>13</sup> And when they had departed, behold, an angel of the Lord appeareth in a dream to Joseph, saying, Arise, and take with thee the young child and his mother, and flee into Egypt, and be there until I tell thee; for

Herod is about to seek the young child to destroy Him. And when he had arisen, he took with him the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son<sup>16</sup>."

<sup>16</sup> Hosea xi. 1. / 4

Then Herod, seeing that he was outwitted by the Magi, was exceeding wroth, and sent forth, and slew all the male children<sup>17</sup> that were <sup>omnes</sup> in Bethlehem, and in all its bound-<sup>pueros.</sup> aries, from two years old and under, according to the time which he had exactly-learnt from the Magi. Then was fulfilled that which was spoken by Jeremiah the prophet, saying<sup>18</sup>, \*Jer. xxxi. 15. "A voice was heard in Ramah,<sup>19</sup> weeping and great mourning, Rachel bewailing her children, and would not be comforted because they are no more."

And when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take with thee the young child and his mother, and go into the land of Israel, for they are dead that sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But having heard that Archelaus was reigning over Judæa in the place of his father Herod, he was afraid to go away thither; but being divinely-warned<sup>20</sup> in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth<sup>21</sup>; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene<sup>22</sup>. <sup>23</sup> See Comm.

III. AND in those days cometh John the Baptist, preaching<sup>24</sup> in the wilderness<sup>25</sup> of Judæa,\* saying, Repent ye, for the kingdom of heaven is at hand. <sup>26</sup> that is, For this is he who was spoken of by the thinly-peopled district. Isaiah the prophet<sup>27</sup>, saying, "A voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths." Now John him- <sup>28</sup> Isaiah xl. 3.

self had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. Then there came out to him Jerusalem, and all Judæa, and all the region round about the Jordan, and were<sup>d</sup> baptized by him in the [river] Jordan, confessing their sins. And seeing many of the Pharisees and

<sup>d</sup> Some  
Mss. add  
<sup>names</sup>  
[L.]

Sadducees coming to [his] baptism, he saith unto them, Offspring of vipers! who warned you to flee<sup>e</sup> from the coming wrath? Produce, therefore, fruit worthy of repentance<sup>f</sup>: and think not that you may say within yourselves, We have Abraham for a father; for I tell you, that

<sup>g</sup> the pebbles on the river-bank. God is able of these stones<sup>g</sup> to raise up children unto Abraham. But already is the axe laid unto the root of the trees; every tree therefore

<sup>h</sup> Gr. is on the point of being (H.) will (to a certainty) be. Winer. "Presens; sine mora." Bengel. <sup>i</sup> Gr. in. which produceth not good fruit is<sup>h</sup> hewn down, and cast into fire. I indeed am baptizing you with water unto repentance: but He that cometh after me is mightier than I, whose sandals I am not worthy to carry; He shall baptize you with<sup>i</sup> the Holy Ghost, and with<sup>i</sup> fire. Whose winnowing fan is in his hand; and He

<sup>12</sup> shall thoroughly cleanse his threshing-floor, and shall gather his wheat into [his<sup>j</sup>] garner<sup>k</sup>, but the chaff-and-straw shall He burn with fire unquenchable.

<sup>l</sup> the garner was generally a subterranean vault. <sup>l</sup> or, forbid. Lange. Then cometh Jesus from Galilee to the Jordan to John to be baptized by him. But [John] began to hinder<sup>l</sup> Him, saying, I have need to be baptized by Thee, and dost Thou come to me? And Jesus answering said to him, Suffer it as yet, for thus it becometh us to fulfil all righteousness<sup>m</sup>.

<sup>m</sup> that is, "thus it becometh us (Me and thee) to fulfil the demands of the Law."

Then He suffered him. And Jesus, when He was baptized, straightway went up out of the water, and behold the heavens were opened unto Him, and He saw the Spirit of God descending as a dove\*, coming upon Him. And, lo! a voice from heaven, saying, This is my Son, the beloved One, in whom I am well-pleased.

IV. THEN was Jesus led up by the

Spirit into the wilderness to be tempted / by the devil<sup>n</sup>. And when He had<sup>o</sup> On the fasted forty days and forty nights, He Temptation, see was afterwards a hungered. And the Lange, tempter approaching \* *Him*, said to Olshausen, Meyer. If thou be Son of God, command that these stones become loaves. But He answering said, It hath been written, "Not by bread alone shall man live, but by every saying that proceedeth out of the mouth of God." Then the devil taketh Him into the holy city<sup>o</sup>, and setteth Him on the gable<sup>p</sup> of the temple, and saith<sup>q</sup> Jeru- unto Him, If thou be Son of God, salem. cast thyself down; for it hath been ch. xxvii. written, that "He shall give his angels<sup>q</sup> or, battle- charge concerning thee, and in their ment. Auf hands they shall bear thee up, lest die Zinne at any time thou dash thy foot against des Tem- pels." Jesus saith unto him, Again Luther. it hath been written, "Thou shalt not tempt the Lord thy God." Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and said unto Him, All these things I will give thee, if, falling down, thou wilt do me ho- mage. Then Jesus saith unto him, Get thee [behind Me, <sup>r</sup>]<sup>s</sup> Satan: for I add Tr. it hath been written, "Thou shalt do<sup>t</sup> [L.] homage unto the Lord thy God, and Him only shalt thou serve." Then the devil leaveth Him, and, behold, angels came and were ministering unto Him<sup>u</sup>.

Now [Jesus,]<sup>v</sup> having heard that John as 1 Kings xix. 6, 7. had been delivered up<sup>v</sup>, withdrew into Galilee; and leaving Nazareth, He<sup>w</sup> om. T. came and dwelt at Capernaum<sup>u</sup>, which Tr. is upon the sea-coast, in the borders<sup>x</sup> A-V. of Zabulon and Nephthalim: that it<sup>y</sup> marg. From this might be fulfilled which was spoken by time called Isaiah the prophet, saying, "Land of<sup>z</sup> His own Zabulon, and land of Nephthalim, way ix. 1. A. by the sea<sup>x</sup>, beyond the Jordan, Galilee<sup>y</sup> that is, of the Gentiles: the people that sat<sup>z</sup> district in darkness saw a great light, and near the lake. to them that sat in the region and shadow of death, light is sprung up<sup>y</sup>." Is. ix. From that time Jesus began to preach 1, 2.

and say, Repent ye, for the kingdom of heaven hath drawn near.

18 And\* walking to and fro by the sea of Galilee,(1) He saw two brethren, Simon who is called Peter, and Andrew his brother, throwing a cast-net into the sea; for they were fishermen. And He saith unto them, Come after Me, and I will make you fishers of men. And they immediately left their nets, and followed Him. And going on from thence, He saw two other brethren, James<sup>2</sup> the son of Zebedæus, and John his brother, in the ship with Zebedæus their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him.

<sup>2</sup> Gr. Jacob.

23 And [Jesus] made a circuit through the whole of Galilee, teaching in their synagogues, and proclaiming the good tidings of the kingdom, and healing every sickness and every disease among the people. And the report of Him went abroad into all Syria; and they<sup>3</sup> brought to Him all that were sick, and them that were afflicted with divers diseases and torments; demoniacs, and lunatics, and paralytic folk; and He healed them.

And there followed Him great multitudes from Galilee, and Decapolis<sup>4</sup>, and Jerusalem, and Judæa, and beyond the Jordan.

E. of the Jordan. V. AND seeing the multitudes, He went up into the mount<sup>e</sup>; and when

On the locality, see Robinson: He was sat down, his disciples came [unto Him].<sup>d</sup> And He opened his mouth, and taught them, saying<sup>e</sup>,

<sup>d</sup> om. L. <sup>e</sup> See note, theirs is the kingdom of heaven.<sup>f</sup> p. 70.

Blessed are the poor in spirit, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness,

<sup>f</sup> So trans. pose L. T. Tr. Wet-stein, Ne-  
ander,

with Ff.— G. A. Tholuck, as t. r.

(1) This is a lake formed by the waters of the river Jordan. It is also called the sea of Tiberias, and lake of Gennesareth. Its dimensions, according to Jahn, (Bibl. Ant.) are sixteen miles long by five broad. Strabo, the ancient geographer, speaks of its waters as being pure and fresh, and abounding in fish. Its level is

for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers<sup>g</sup>, for they shall be called sons of God. Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall speak every evil [saying]<sup>h</sup> om. L. against you [falsely]<sup>i</sup> for my sake. Tr. Rejoice, and be exceeding glad, for A. great is your reward in heaven: for so persecuted they the prophets who were before you.

Ye are the salt of the earth: but if the salt be corrupt, wherewith shall it be seasoned? It is good for nothing any more, but to be cast out, and trodden under-foot by men. Ye are the light of the world. A city that is situated on a mountain cannot be hid. Neither do men light a lamp, and put it under the bushel<sup>k</sup>, but upon the <sup>μόδιον:</sup> lampstand; and it giveth light unto <sup>some</sup> domestic all that are in the house. So let your vessel of light shine before men, that they may measure. see your good works, and glorify your Father who is in the heavens.

Suppose not that I am come to destroy<sup>l</sup> the Law or the Prophets: <sup>1</sup> or, <sup>abro-</sup> gate. I am not come to destroy, but to fill up. For verily I tell you, Till the heaven and the earth pass away, one iota or one tittle<sup>(2)</sup> shall by no means pass away from the Law, until all things be done. Whosoever, therefore, shall have broken one of these commandments, even the least, and shall have taught men so, he shall be called least in the kingdom of heaven; but whosoever shall have done and taught it, the same shall be called great in the kingdom of heaven. For I tell you, that except your righteousness have greatly

more than 500 feet below the Mediterranean. See also Stanley's Palestine.

(2) *Iota* is the Hebrew *jod*, a very small letter. The Jews use it to express a short precept of the Law. *Keraia*, the title, was with the Jews the slight mark which distinguishes one similar Hebrew letter from another. It is sometimes called the *apex*.

20 exceeded the righteousness of the Scribes and Pharisees<sup>m</sup>, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be liable to the Judgment. But I<sup>n</sup> say unto you, that every one who is angry with his brother<sup>o</sup> [without a cause]<sup>p</sup> shall be liable to the Judgment: and whosoever shall say to his brother, Raca<sup>q</sup>, shall be liable to the Sanhedrim: but whosoever shall say, Fool, shall be liable to the Gehenna of fire. (3) If, therefore, thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled<sup>r</sup> to thy brother, and then come and offer thy gift. Agree with thine adversary<sup>s</sup> quickly, whilst thou art with him in the way; lest at any time the adversary deliver thee to the judge, and the judge [deliver thee]<sup>t</sup> to the officer of the court, and thou be cast into prison. Verily I tell thee, Thou shalt not come out thence, until thou hast repaid the very last farthing. Ye have heard that it was said,\* Thou shalt not commit adultery: but I tell you, that every one who looketh upon a woman<sup>u</sup> to lust after her, hath already committed adultery with her in his heart. And if thy right eye cause thee to offend<sup>v</sup>, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Gehenna. And if thy right hand cause thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy mem-

<sup>m</sup> See Wesley, Exposition of S. on Mount. <sup>n</sup> ηγώ εμ- phatic. <sup>o</sup> " alteri cuivis." Eras. Grot. as neighbour elsewhere. <sup>p</sup> ret. G. A. Lange. <sup>q</sup> [Tr.] om. L. T. Vulg. etc. <sup>r</sup> Silly fel- low! <sup>s</sup> or, first go thy way, and be re- conciled: Chrys. Luther, Bengel, Meyer. <sup>t</sup> here, a creditor. <sup>u</sup> om. L. <sup>v</sup> [Tr.] <sup>u</sup> mulier. Vulg. Beza. Dod- dridge. <sup>w</sup> x. Erasmus, Tholuck, and most Comm. <sup>x</sup> A.V. margin.

(3) The judgments were the courts ordered Deut. xvi. 18. The Sanhedrin was the great council of seventy-two. "The sense is this: There were among the Jews three well-known degrees of guilt, coming respectively under the cognizance of the local and supreme courts, and after these is set the Gehenna of Fire, the end of the malefactor, whose corpse, thrown out into the valley of Hinnom, (where all offal was burnt,) was devoured by the worm or by the flame. So, in Christ's king-

bers should perish, and not that thy whole body should\* go away† into Gehenna.

And it was said, Whosoever shall put away his wife, let him give her a writing of divorce. But I tell you, that every one that putteth away<sup>‡</sup> his wife, save for the cause of fornication, causeth her to commit adultery; and whosoever shall marry<sup>y</sup> one<sup>z</sup> <sup>L. reads</sup> that hath been put away, committeth<sup>δ</sup> <sup>See Mid-</sup> adultery<sup>z</sup>. Again, ye have heard that it was said to them of old time, Thou<sup>ε</sup> <sup>Some</sup> shalt not forswear thyself, but shalt<sup>η</sup> <sup>Mss. omit</sup> perform unto the Lord thine oaths. <sup>this clause.</sup> But I tell you not to swear at all, neither by<sup>a</sup> heaven, for it is the<sup>b</sup> throne<sup>c</sup> <sup>Winer</sup> of God; nor by the earth, for it is his<sup>d</sup> <sup>would ren- der at or</sup> footstool; neither by Jerusalem, for it<sup>e</sup> <sup>on.</sup> is the<sup>f</sup> city of the great King. Neither shalt thou swear by thy head, because<sup>g</sup> <sup>36</sup> thou canst not make one hair white or black. But your word shall be<sup>b</sup> yea,<sup>d</sup> <sup>L. A.</sup> yea; nay, nay; for whatsoever is more<sup>ε</sup> <sup>ετοι</sup> for than these cometh of evil<sup>c</sup>. Ye have<sup>ε</sup> <sup>or, of the</sup> heard that it was said, Eye for eye, evil one<sup>g</sup> and tooth for tooth. But I tell you not to resist the evil man; but whosoever shall smite<sup>d</sup> thee on thy right<sup>d</sup> <sup>L. Tr.</sup> cheek, turn to him also the other<sup>e</sup> <sup>smiteth.</sup>; and if any man desireth to sue thee at the law, and take away thy under garment, let him have also thy upper garment; and whosoever shall press<sup>e</sup> <sup>c</sup> Dod- thee to go one mile, go with him two. (4) <sup>d</sup> dredge, <sup>e</sup> (H.) To him that asketh thee, give; and from him that would borrow of thee, turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I tell you, Love your enemies,\* and pray for them that\* persecute you, that ye may be<sup>f</sup> sons of your Father who is in the heavens; for<sup>g</sup> <sup>or, be- come. Ben- gel, Meyer.</sup>

dom, shall sins of thought and word be brought into judgment and punished, each according to its degree of guilt." Dean Alford; and Augustine, Cat. Aur. (Oxford ed.) i. 178.

(4) The Jews and other provincials were compelled by the Roman procurators or the tetrarchs to furnish horses to carry the government despatches, and themselves to accompany them; or public messengers might compel the horses of those on the road to attend them. Le Clerc. Beza. [Elsley.]

45 He maketh his sun to rise upon evil and good, and sendeth rain upon just and unjust. For if ye love them<sup>s</sup> that love you, what reward have ye<sup>h</sup>? Do not even the tax-collectors<sup>(5)</sup> so<sup>i</sup>? And if ye salute your brethren<sup>k</sup> only, what do ye more than others? Do not even\* the Gentiles the same!<sup>l</sup> Be ye therefore perfect, even as your\* heavenly<sup>m</sup> Father is perfect<sup>n</sup>.

VI. TAKE heed in regard to your\* righteousness,<sup>t</sup> that ye act not as before men, to be seen by them; if ye do, ye have no reward from your Father who is in the heavens. When, therefore, thou doest alms, sound not a trumpet before thee<sup>o</sup>, as the hypocrites do in the synagogues and in the streets, that they may be glorified by men: verily I tell you, they have their reward<sup>o</sup> in full. But when thou doest alms, let not thy left hand know what thy right hand is doing, that thy alms may be in

<sup>p</sup> om. a. v. d. s. secret, and thy Father who seeth in L. Tr. secret [Himself]<sup>p</sup> shall reward thee

<sup>q</sup> om. L. T. Tr. ret. G. A. And when ye pray, ye shall not be as the hypocrites; for they

<sup>r</sup> The Ali- jah. b. rep. q. v. on the house- top.

<sup>s</sup> " nolite multum loqui." Vulg. " Ne eadem blaterate." secret shall reward thee [openly].

Beza. " Sollt ihr nicht viel plappern." they think that they shall be heard for their wordiness. Be not ye therefore like unto them; for your Father

<sup>t</sup> διεῖσις emphatic. <sup>u</sup> " his ver- bis: ha- sententia,"

<sup>x</sup> " non sine causa nu- merus va- riat." B.

<sup>y</sup> or, our proper, our sufficient bread. (5) The underlings of the wealthy Romans, who farmed the revenues of the provinces. They were frequently very cruel and exacting. They were

And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.\* For if ye forgive men<sup>z</sup> or, the their trespasses, your heavenly Father <sup>evil one.</sup> See App. will also forgive you; but if ye forgive not men [their trespasses,]<sup>a</sup> neither<sup>a</sup> om. T. will your Father forgive your trespasses. And when ye fast, be not, as the hypocrites, of a gloomy countenance; for they mar<sup>b</sup> their faces, that<sup>b</sup> (H.) Gr. they may appear unto men to fast. <sup>cause to disappear;</sup> Verily, I tell you, they have their either by reward in full. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee.\*

Lay not up for yourselves treasures upon the earth; where moth and rust do mar, and where thieves dig through<sup>b</sup> See note and steal: but lay up for yourselves<sup>1</sup>, p. 30. treasures in heaven; where neither moth nor rust doth mar, and where thieves do not dig through, nor steal.

For where thy treasure is, there will thy heart be also. The lamp of the body is the eye. If therefore thine eye be faultless<sup>d</sup>, thy whole body shall<sup>d</sup> (H.) be in full light; but if thine eye be faulty<sup>e</sup>, thy whole body shall be in<sup>e</sup> (H.) darkness. If, then, the light within thee be darkness, how great that darkness! No man can serve<sup>f</sup> two<sup>g</sup> (" Servus masters: for either he will hate the esse," Bengal.

one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and riches. Therefore I tell you, Take no anxious thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the meat, and the body than the raiment? Look at the birds of the heaven: they sow not, neither do they reap, nor gather into barns; and yet your heavenly Father nourisheth them: are ye

called in Latin "Publicani;" so in the Vulgate. Hencō the "publicans" of the Authorized Version.

¶ Michaelis and Tholuck think that these are the *Fritillaria Imperialis*, (Crown Imperial); common on the plains of Syria.  
<sup>b</sup> *κλίβανος*, a covered earthen vessel, wherein bread was baked by putting hot embers round it.  
<sup>i</sup> or, the nations (of the world) first the kingdom of God and his righteousness,  
<sup>c</sup> *επιγνοῦσιν*, seek inordinately.  
<sup>1</sup> *τὴν δίκην*, *καὶ τὴν* *βασιλείαν* (om. τοῦ Θεοῦ), L. and (with *avτοῦ*).  
<sup>m</sup> See Lange: Allord.  
<sup>n</sup> "vexation." Ter-tullian.  
<sup>o</sup> i. e. unkindly and uncharitably.  
<sup>p</sup> Read *μετρηθεται* for *μετρηται*.  
<sup>q</sup> *δέν* *Splitter* Luther, or, as Vulg. *festucam*. The pro-verb in the text is current in Arabia. Th.  
<sup>r</sup> the swine only.  
<sup>s</sup> L. Tr. it is.

not much better than they? And who of you by taking anxious thought can add to his term of life one cubit? And for raiment why take ye anxious thought? Observe ye well the lilies of the field<sup>e</sup>, how they grow: they toil not, neither do they spin; and yet I tell you, that not even Solomon, in all his glory, was arrayed like one of these. If, then, the grass of the field, which to-day is, and to-morrow is cast into an oven<sup>h</sup>, God doth so clothe—will He not much more you, O ye of little faith? Take therefore no anxious thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for after all these things do the Gentiles<sup>i</sup> seek<sup>k</sup>. For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness<sup>l</sup>, and all these things shall be added unto you. Take, therefore, no anxious thought for the morrow: for the morrow will have its own anxieties<sup>m</sup>. Sufficient for the day is the evil<sup>n</sup> thereof.

VII. JUDGE not<sup>o</sup>, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with the measure according to which you mete, shall it be measured to you<sup>p</sup>.\* And why beholdest thou the splinter that is in thy brother's eye, while the beam in thine own eye thou discernest not? Or how wilt thou say to thy brother, Let me pull out the splinter<sup>q</sup> from thine eye? and, behold, the beam in thine own eye! Hypocrite! Cast out first the beam out of thine own eye, and then thou shalt see clearly to cast the splinter out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before the swine, lest they<sup>r</sup> trample them under their feet, and turn and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be<sup>s</sup> opened. Or

is there any man among you, who if his son ask for a loaf, would give him a stone; or if he ask for a fish, would give him a serpent? If ye then, being evil, know<sup>t</sup> how to give good gifts unto <sup>under-</sup> your children, how much more shall <sup>stand.</sup> Bengal. your Father who is in the heavens give good things to them that ask Him? All things, therefore, whatsoever ye would that men should do to you, do ye even so to them; for this <sup>12</sup> is the Law and the Prophets.

Enter ye in at the narrow gate; for wide [is the gate]<sup>u</sup> and broad is the <sup>om. L.</sup> way that leadeth to destruction, and many there be that go in thereat<sup>v</sup>; but <sup>B.</sup> narrow is the gate and strait<sup>y</sup> is the <sup>y "via con-</sup> way that leadeth unto life, and few are <sup>fragosae,"</sup> they that find it. Take heed of the uneven. false prophets<sup>z</sup>, who come to you in (Grot.) sheep's clothing, but inwardly they are <sup>Stricta</sup> Beza. ravening wolves. From their fruits ye <sup>Schmal</sup> will know them. Do men gather a Luther. bunch of grapes from thorns, or figs <sup>primarily,</sup> from thistles? So every good tree <sup>De Wette.</sup> saic teach. produceth good fruit; but the corrupters. Lange. tree produceth evil fruit. A good tree Tholuck. cannot produce evil fruit, neither can a corrupt tree produce good fruit. Every tree that produceth not good fruit is hewn down, and cast into fire. Therefore from their fruits ye will<sup>w</sup> know them. <sup>a</sup> Winer.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in the heavens. Many shall say unto Me in that day, Lord, Lord, did we not prophesy in <sup>b</sup> or, <sup>through.</sup> thy name, and in thy name cast out demons, and in thy name do many wonderful works? And then will I declare unto them, I never knew you: depart from Me, ye that work iniquity. Every one, therefore, who heareth these sayings of mine and <sup>c</sup> shall be doeth them, I will compare him<sup>c</sup> to a <sup>compared.</sup> Tr. prudent man, who built his house upon <sup>d</sup> "pluvia," the rock; and the rain descended, and in <sup>e</sup> *tecto*; the floods came, and the winds blew, <sup>f</sup> *flumina*, and beat<sup>g</sup> upon that house; and it fell <sup>in imo;</sup> not, for it was founded upon the rock. <sup>venti, ad</sup> latera." And every one that heareth these Bengal.

sayings of mine, and doeth them not, shall be compared to a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell<sup>e</sup>, and the fall of it was great.

And it came to pass that when Jesus finished all these words, the multitudes were astonished at his teaching. For He was teaching them as *one* having authority, and not as their Scribes [and the Pharisees<sup>f</sup>].

VIII. NOW when He was come down from the mount, great multitudes followed Him. And, behold, a leper came up, and did homage to Him, saying, Lord, if Thou wilt, Thou canst make me clean. And \*He stretched forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded<sup>g</sup> for a testimony unto them.

And when\* Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant<sup>h</sup> lieth in the house a paralytic, grievously tormented. \*He saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest enter under my roof, but only speak by a word, and my servant shall be healed. For I also am a man<sup>i</sup> under authority, having under myself soldiers: and I say unto this man, Go, and be goeth; and to another, Come, and he cometh; and to my slave, Do this, and he doeth it. And Jesus, when He had heard it, marvelled<sup>k</sup>, and said unto them that followed, Verily I tell you, With no one in Israel have I found so great faith. And I tell you, that many shall come from east and west, and shall recline at the feast with Abraham and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom shall be

cast forth into the darkness outside<sup>l</sup>; The fes-  
there shall be the weeping and the tal halls  
gnashing of teeth. And Jesus said unto Jews were  
the centurion, Go;\* as thou didst be-lighted  
lieve, be it done unto thee: and [his] and warm-  
ed with many  
servant was healed in the self-same  
hour<sup>m</sup>.

And when Jesus was come into Peter's house, He saw his mother-in-law laid, and sick of a fever; and <sup>hence</sup> "the dark-  
ness out-  
He touched her hand, and the fever side." "The  
left her; and she arose, and mini-  
gnashing of teeth"  
gnashed unto Him. And when it was late, they brought to Him many de-  
moniacs; and He cast out the spirits  
by a word, and healed all that were the night  
sick; that it might be fulfilled which was spoken by Isaiah the prophet, saying, "Himself took our infirmities, <sup>m from</sup> that hour.  
and bare our diseases".

Now when Jesus saw great multi-  
tudes about Him, He gave command-<sup>L.</sup> <sup>Is. lii. 4.</sup>  
ment to depart on the other side. And a scribe coming up said unto Him, Master, I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air nests; but the Son of Man hath not where to lay his head. And another of\* the dis-  
ciples said unto Him, Lord, suffer me first to go away and bury my father. But Jesus saith unto him, Follow Me, and let the dead bury their own dead.

And when He had entered into a ship, his disciples followed Him. And, behold, there arose a great commotion in the sea, insomuch that the ship was covered by the waves; but He was asleep<sup>o</sup>. And [the disciples]<sup>p</sup> coming to Him, awoke Him, saying, Lord, save! \* we are perishing! And He saith unto them, Why are ye fearful, O ye of little faith? Then, having arisen, He rebuked the winds and the sea, and there was a great calm. And the men marvelled, saying, What manner of man is this, that [even] the winds and the sea obey Him!

And when He was come to the other side into the country of the Gadarenes<sup>q</sup>, there met Him two Gerasenes, (t. r.)

<sup>e</sup> ill-built houses often fall under the force of Eastern tempests. Rae Wilson: Travels, vol. ii. p. 155.  
<sup>f</sup> add L. Vulg.

<sup>g</sup> Levit. xiv. 3.

<sup>h</sup> δ παῖς μου: "Humani-  
tatis lo-  
quitor: Non dicit,  
δ δοῦλός μου." Bengel.  
See note i, p. 71.  
<sup>i</sup> L. adds τασσόμε-  
νος.

<sup>k</sup> See Robert-  
son's (F.  
W.) Ser-  
mons, 3d  
Series, p.  
130. 4th  
Ed.

23

cessus  
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other side into the country of the

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Gerasenes,

(t. r.)

(L.)

28 demoniacs coming out of the tombs, (6) exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with Thee\*, Son of God? art Thou come hither to torment us before the time? And there was at a distance from them a herd of many swine feeding. And the demons besought Him, saying, If Thou cast us out, \*send us away into the herd of the swine. And He said unto them, Go. And when they were come out, they went away into the herd of swine: and, behold, the whole herd of swine rushed down the steep place into the sea, and died in the waters. And they that were feeding them fled, and going away into the city told all things, and the matter of the demoniacs. And, behold, all the city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their boundaries. And entering into a ship<sup>1</sup>, He passed over, and came into his own city.

IX. (2) AND, behold, they brought to Him a paralytic, laid on a bed. And Jesus seeing their faith said to or, child. the paralytic, Be of good cheer, son<sup>2</sup>, thy sins are forgiven. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus seeing<sup>3</sup> their thoughts said, Why think ye evil things in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that or, autho- the Son of Man hath power<sup>4</sup> upon the rity. earth to forgive sins,—then saith He to the paralytic,—Arise, take up thy bed<sup>5</sup>, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, who had given such power to mankind.

And Jesus passing thence saw a

(6) The tombs were often caves dug out of rocks, where persons could find shelter. In some oriental countries vaulted chambers of three or four yards square are built over the tombs.

man, sitting at the tax-office, called Matthew<sup>6</sup>, and He saith to him, Fol<sup>y</sup> low me; and he arose, and followed Him. And it came to pass, as He reclined at meat in the house, behold, many tax-collectors and sinners came in, and reclined together with Jesus and his disciples. And the Pharisees having seen this, said to his disciples, Why eateth your Master with the tax-collectors and sinners? And \*He, when He heard it, said\*, The healthy have no need of a physician, but the sick only. But go and learn what that is: “I desire mercy, and not sacrifice<sup>7</sup>.” For I came not to call<sup>2</sup> Hosea vi. 6. righteous men, but sinners\*.

Then there came to Him the disciples of John, saying, Why do we and the Pharisees fast much, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber<sup>8</sup> mourn, so long as the bride- the groom is with them? but the days friends of the bride-groom, will come, when the bridegroom shall groom, have been taken away from them, and called by then shall they fast. No man putteth the Jews a piece of undressed cloth upon an old garment, for that which is put in to fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old bottles, (7) for if they do, the bottles burst, and the wine is spilt, and the bottles perish: but they put new wine into new bottles, and both are preserved together.

While He was speaking these things, behold, a ruler<sup>b</sup> coming in, did re-<sup>b</sup> of the verence unto Him, saying, My daughter synagogu. just now died; but come and lay thy See Mark v. hand upon her, and she shall live. Luke viii. And Jesus arose and followed him, and also his disciples. And, behold, a woman, having an issue of blood twelve years, approaching Him from behind, touched the fringe of his garment; for she said within herself, If

(7) It was and still is customary in the East to put wine into bottles of leather, made of goats' or camels' skin.

I only touch his garment, I shall be made whole. And Jesus having turned and perceiving her, said, Be of good cheer, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the crowd making a noise, He said, Withdraw; for the maid is not dead, but sleepeth. And they derided Him. But when the crowd was put out, He went in, and took her by the hand, and the maid arose. And this report went forth into all that land.

27 And as Jesus was passing thence, there followed Him two blind men, crying out and saying, Have mercy on us, Son of David! And on his entering into the house, the blind men came to Him; and Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord. Then He touched their eyes, saying, According to your faith be it done to you. And their eyes were opened. And Jesus vehemently charged them, saying, See, let no man know. But they went out and spread abroad his fame in all that land. And as they were going out; behold, they brought to Him a dumb demoniac. And the demon being cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, Through the prince of the demons he casteth out the demons.

35 And Jesus made a circuit of all the cities and the villages, teaching in their synagogues, and preaching the good tidings of the kingdom, and healing every sickness and every disease.\* And seeing the multitudes, He was moved with compassion for them; for they were harassed and dispersed, as sheep which have no shepherd. Then saith He to his disciples, The harvest indeed is plentiful, but the labourers are few. Beseech therefore the Lord of the harvest,

that He would send forth labourers into his harvest.

X. AND having called to Him his twelve disciples, He gave unto them power over unclean spirits, so as to cast them out, and to heal every sickness and every disease. Now of the twelve apostles the names are these: First, Simon, who is called Peter, and Andrew his brother; James the son of Zebedæus, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the tax-collector; James the son of Alphæus, and Lebbæus<sup>c</sup>; L. Tr. Simon the Cananæan<sup>d</sup>, and Judas, the read *Thad*-Iscariot<sup>e</sup>, who also betrayed Him. <sup>d=</sup> Zelotes. These the twelve Jesus sent forth, Luke vi. having enjoined them, saying, Go not Acts i. into the way of Gentiles, and into a <sup>e</sup> Probably city of Samaritans enter not; but go <sup>f</sup> from Ke- rather to the lost sheep of the house <sup>g</sup> Judah. of Israel. And as ye go, make proclamation, saying, that the kingdom <sup>h</sup> *of the* <sup>i</sup> <sup>of the</sup> heaven is at hand. Heal the sick, [raise the dead,] <sup>j</sup> cleanse lepers, cast <sup>k</sup> L.G.A.Tr. out demons. Freely ye received, <sup>l</sup> ret. (with freely give. <sup>m</sup> Provide not gold, <sup>n</sup> get, A. V. nor silver, nor brass for your belts, <sup>o</sup> marg. nor a scrip for your journey, neither two inner garments, neither sandals, nor yet a staff; for the labourer is worthy of his food. And into whatso- ever city or village ye may have entered, enquire who in it is worthy <sup>b</sup>, and <sup>b</sup> i.e. that there abide until ye depart out of <sup>o</sup> the <sup>p</sup> you should be his <sup>q</sup> city. And on entering into the house, guest salute it. And if on the one hand the house be worthy, let your peace <sup>r</sup> the peace come upon it; if on the other hand it mentioned be not worthy, let your peace turn <sup>s</sup> in an or- again unto you. And whosoever shall <sup>t</sup> eastern not receive you, nor hear your words, salutation. on departing out of that house or <sup>u</sup> A. that city, shake off the dust of your feet. Verily I tell you, It shall be more tolerable for the land of Sodom and Gomorrah in *the day of judgment*, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as ser- pents, and harmless as doves. But take heed of men: for they shall

\* The courts of Seven. See Deut. xvi. 18.  
1 or, against.

deliver you to the councils<sup>k</sup>, and scourge you in their synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to<sup>l</sup> them and the Gentiles. And when they shall deliver you up, take no anxious thought how or what ye shall speak: for it shall be given you in that hour what ye shall speak. / For it is not ye that speak<sup>m</sup>, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and father child: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated by all men for my name's sake: but he that endureth unto the end, shall be preserved. And when they shall persecute you in this city, flee ye into another<sup>n</sup>; for verily I tell you, ye shall not have finished the cities of Israel until the Son of Man be come.

\* Some MSS. add, "and if they shall pursue you out of that, flee into yet another." See Tr.

\* a god of Philistia, "lord of flies."

27 A disciple is not above the teacher, nor a slave above his lord. Suffice it for the disciple that he be as his teacher, and the slave as his lord. If they called the master of the house Beelzeboul<sup>o</sup>, how much more them of his household? Be not therefore afraid of them: for there is nothing covered which shall not be revealed, and hidden which shall not be made known. What I tell you in the darkness, speak ye in the light, and what ye hear in the ear, proclaim upon the housetops<sup>(8)</sup>. And fear not them that kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in Gehenna. Are

\* παταριον, tenth part of a denarius.

not two sparrows sold for an assarion<sup>p</sup>, yet one of them shall not fall upon the ground without your Father. But in your case even the hairs of your head are all numbered. Fear ye not therefore: ye are of more value than many

(8) "The allusion is to the following custom: The Law was read in Hebrew. After it ceased to be their mother-tongue, an interpreter was provided called Targumista. The Doctor explained the Law in Hebrew softly in the ear of the

sparrows. Every one therefore who 32 shall confess Me before men, him will I also confess before my Father who is in heaven<sup>q</sup>, but whosoever the shall have denied Me before men, him will I also deny before my Father who is in heaven<sup>r</sup>. Think not that I came to send peace upon the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me, is not worthy of Me: and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not his cross and followeth after Me, is not worthy of Me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet<sup>s</sup> i.e. "be-cause he is a prophet."<sup>t</sup> shall receive a prophet's reward; and he that receiveth a righteous man in A. the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones only a cup of cold water in the name of a disciple, verily I tell you, he shall not lose his reward.

XI. AND it came to pass when Jesus had made an end of charging his twelve disciples, He departed thence, to teach and to preach in their cities.

And John having heard in the prison<sup>u</sup> of Ma- the works of the Christ, having sent by<sup>v</sup> chœrus. See his disciples, said unto Him, Art Thou Josephus, He that should come, or is it another Ant. xviii. we are expecting? And Jesus an-swered and said unto them, Go and tell

interpreter, who repeated what he said aloud in the Chaldee, the common language." Lamy cit. Eelsley in loc. From the flat roofs of their houses the Jews made proclamations to the people.

John what ye hear and see: blind folk recover sight, and lame walk, leprous are cleansed, and deaf hear, and the dead are raised, and the poor have the gospel preached unto them. And he is blessed whosoever doth not take offence at Me. And as these went

7 their way, Jesus began to speak to the multitudes concerning John, What went ye out into the wilderness to behold? A reed shaken by the wind? But what went ye out to see? A man clothed in soft garments? Behold, they that wear soft garments are in the houses of kings. But what went ye out to see? A prophet? Yea,

• So L. (with t.r.) others as T. read: "but why went ye out to see a prophet?" Mal. iii. 1. among those born of women a greater than John the Baptist: yet the less in the kingdom of heaven is greater than he. And from the days of John

12 the Baptist until now the kingdom of heaven suffereth violence, and the violent seize on it<sup>(9)</sup>. For all the Prophets and the Law prophesied until John. And if ye will receive it<sup>a</sup>, he is Elijah, that was about to come. He who hath ears [to hear] let him hear. But to what shall I compare this generation? It is like children sitting in the markets, who call to their companions, and say, We piped unto you, and ye did not dance; we mourned\*, and ye did not lament.

18 For John came neither eating nor drinking, and they say he hath a demon. The Son of Man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of tax-collectors and sinners. Yet was Wisdom vindicated\* by her children.

Then began ~~He~~ to upbraid the cities in which most of his mighty works were done, because they re-

<sup>b</sup> or, <sup>c</sup> justi-  
fied.

(9) "We conclude that these words imply, from the beginning of John's preaching, the

pented not: Woe unto thee, Chorazein! woe unto thee, Bethsaida! An unknown place: done the mighty works which have some read, been done in you they would have <sup>Chora</sup> <sup>Zin:</sup> long ago repented\* in sackcloth and <sup>land of</sup> <sup>Zin.</sup> Beth-ashes. But I tell you, It shall be saida was more tolerable for Tyre and Sidon in <sup>near Ca-</sup> <sup>pernaum.</sup> And thou, Capernaum, who wast ex-<sup>2</sup> <sup>2</sup> See text alted to heaven, shalt be cast down of L. and to Hades: for if in Sodom had Tr. been done the mighty works which have been done in thee, it would have remained until this day. But I tell you, that it shall be more tolerable for the land of Sodom in <sup>in Galilee</sup> the day of judgment than for thee. <sup>2</sup>

At that time Jesus answered and said, "I confess to Thee, Father, Lord <sup>a</sup> i.e. I re- of the heaven and the earth, for that cognisest the Thou didst hide these things from <sup>the justice of</sup> <sup>thy dis-</sup> wise and clever men, and didst re-pensations reveal them unto babes. Yea, O Father, <sup>A.</sup> for so it was well-pleasing<sup>b</sup> in thy <sup>b</sup> Gr. <sup>good</sup> sight. All things were delivered unto <sup>pleasure.</sup> Me by my Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall <sup>2</sup> reveal Him. Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

XII. AT that time Jesus went on the sabbath through the corn; and his disciples were hungry, and began to pluck the ears of corn, and to eat. And the Pharisees seeing it, said unto Him, Behold, thy disciples do what is not lawful to do on the sabbath. And He said unto them, Have ye not read what David did, when he was hungry, and they that were with him? how he entered into the house of God, and ate the loaves of the presentation, which it was not lawful

kingdom of heaven is pressed into, and eager, ardent multitudes seize on it." Alford.

for him to eat, nor for those that were with him; but for the priests only? Or have ye not read in the law, that on the sabbaths the priests in the temple profane the sabbath, and yet are without blame? But I tell you, that a greater thing than the temple<sup>c</sup> is here. But if ye had known what this is<sup>d</sup>, "I desire mercy, and not sacrifice," ye would not have condemned the blameless. For the Son of Man is Lord\* of the sabbath.

¶ And having departed thence, He came into their synagogue. \* And, behold, a man having a hand withered; and they asked Him, saying, Is it lawful on the sabbaths to heal? that they might accuse Him. And He said unto them, What man\* among you, if he shall have one sheep, and it fall on the sabbath into a ditch, will not lay hold of it, and raise it? By how much then is a man better than a sheep? So it is lawful on the sabbaths to do good. Then saith He to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole as the other. And the Pharisees held a council against Him, how they might destroy Him. But Jesus knowing this withdrew thence: and there followed Him great multitudes, and He healed them all; and strictly charged them that they should not make Him known: that it might be fulfilled which was spoken by Isaiah the prophet, saying<sup>e</sup>, "Behold my servant, whom I chose, my beloved one, in whom my soul took pleasure; I will put my Spirit upon Him, and He shall announce judgment to the Gentiles. He shall not strive, nor cry; neither shall any one hear his voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, until He shall have brought forth the judgment unto vic-

<sup>f</sup> i. e. shall tory<sup>g</sup>. And in his name shall Gentiles have hope." caused it to issue in Then was brought unto Him a victory. A. demoniac, blind and dumb; and He

healed him, so that the\* dumb spake and saw. And all the multitudes were amazed, and said, Is not this the Son of David? But the Pharisees when they heard it said, This man doth not cast out the demons except by Beelzeboul, prince of the demons. And knowing their thoughts, He said unto them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not be established. And if Satan cast out Satan, he is divided against himself; how then shall his kingdom be established? And if I by Beelzeboul cast out the demons, by whom do your sons cast them out? therefore shall they be your judges. But if by the Spirit of God I cast out the demons, then the kingdom of God hath come upon you.\* Or how can any one enter into the house of the mighty one, and plunder his goods, unless he first bind the mighty one? and then he will plunder his house. He who is not with Me is against Me: and he that gathereth not with Me scattereth abroad. Therefore I tell you, Every sin and blasphemy shall be forgiven unto<sup>h</sup> men: but the blasphemy against<sup>b</sup> the\* Spirit shall not be forgiven<sup>i</sup> unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age, nor in the age to come. Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt: for by the fruit the tree is known. Offspring of vipers! how can ye speak good things, being evil? for out of the abundance of the heart the mouth speaketh. The good man out of the good store\* bringeth forth the good things; and the evil man out of the evil store bringeth forth evil things. But I tell you, That every idle word that men shall speak, they shall render an account of it in the day of judgment; for by thy words thou shalt

be justified, and by thy words thou shalt be condemned.

¶ Then answered Him certain of the Scribes and Pharisees, saying, Master, we wish to see a sign from Thee. And He answered and said unto them, A generation evil and adulterous ~~sought~~ a sign, yet no sign shall be given unto it, except the sign of Jonah the prophet. For as Jonah was in the belly of the whale three days and three nights, so shall the Son of Man be in the bowels of the earth three days and three nights. *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the proclamation of Jonah; and, behold, more than Jonah is here. The queen of the south shall arise in the judgment with this generation, and shall condemn it; for she came from the farthest parts of the earth to hear the wisdom of Solomon; and, behold, more than Solomon is here.* Now

¶ When the unclean spirit has gone out of the man, he passeth through places without water, seeking rest, and findeth it not. Then saith he, I will return to my house whence I came out; and coming, he findeth it empty, swept, and garnished. Then goeth he, and taketh to himself seven other spirits more wicked than himself, and having entered in, they dwell there; and the last *state* of that man is worse than the first. So shall it be also unto this wicked generation.

¶ While He was yet speaking to the multitudes, behold, his mother and his brethren stood without, desiring to speak to Him. And some one said to Him, Behold, thy mother and thy brethren are standing without, seeking to speak to Thee. And He answering said unto him that told Him, Who is my mother, and who are my brethren? And He stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren! For whosoever shall be doing the will of my Father who is

in heaven, the same is my brother, and sister, and mother.

XIII. ON that day Jesus went out from the house, and sat by the sea side; and there were gathered unto Him great multitudes, so that He, having entered into a ship, sat down, and all the multitude stood on the shore. And He spoke to them many things in parables, saying, Behold, the sower went forth to sow; and as he was sowing, some *seeds* fell by the side of the path, and the birds came, and devoured them. And others fell upon the stony places, where they had not much earth; and forthwith they sprang up, because they had not depth of earth; and when the sun rose, they were scorched, and from not having root, withered away. And others fell upon the thorns, and the thorns sprang up, and choked them. And others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty-fold, some thirty-fold. He who hath ears [to hear], let him hear.

¶ And the disciples came to Him and said to Him, Why speakest Thou to them in parables? And He answering said to them, Because unto you hath been given to know the mysteries of the kingdom of heaven; but to them hath not been given. For whosoever hath, it shall be given unto him, and he shall have abundance; but whosoever hath not, even that which he hath shall be taken away from him. Therefore speak I to them in parables: because seeing they do not see, and hearing they do not hear, nor understand. And in their case the prophecy of *Isaiah* <sup>k</sup> *Isaiah vi. 9.* is being fulfilled anew, which saith, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for the heart of this people grew fat, and with their ears they heard heavily, and their eyes they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should

*The <sup>1/2</sup>  
earliest  
time in  
the*

return, and I should heal them." But blessed are your eyes, because they see; and your ears, because they hear. For verily I tell you, That many prophets and righteous men yearned to see what *things* you see, and have not seen them; and to hear what you hear, and did not hear *them*. You, therefore, hearken to the parable of the sower. In the case of every one hearing the word of the kingdom, and not understanding it, the evil one cometh, and snatches away that which was sown in his heart. This is the *seed* sown by the path-side. The *seed* sown upon the stony places, this is he that heareth the word, and at once with joy receiveth it, yet hath no root in himself, but endureth *only* for a season; and when tribulation or persecution ariseth because of the word, forthwith he is offended. But the *seed* sown among the thorns, this is he that heareth the word, and the anxious care of this life<sup>1</sup>, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But the *seed* sown upon the good *ground*, this is he that heareth the word, and understandeth it. He doth indeed bear fruit, and produce some a hundred-fold, some sixty, some thirty.

<sup>m</sup> or, com-mitted.

<sup>n</sup> or, bas-tard wheat. (loliu-m album.?)

Another parable put He forth<sup>m</sup> unto them, saying, The kingdom of heaven is like unto a man who sowed good seed in his field. And while men slept, his enemy came and sowed darnel<sup>n</sup> over the wheat first sown, and went his way. (10) But when the blade was sprung up, and brought forth fruit, then appeared the darnel also. So the slaves of the husbandman came and said to him, Sir, didst thou not sow good seed in thy field? whence then hath it darnel? And he said to them, An enemy hath done this. And\* they say to him, Wilt thou then that we go and gather them up? But he saith, Nay; lest in gathering

the darnel, you root up the wheat with it. Suffer both to grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather together first the darnel, and bind it in bundles to burn it; but gather the wheat into my garner.

Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. It is indeed less than all the seeds; but when it is grown up, it is greater than herbs, and becomes a tree, so that the birds of the air come and lodge in its branches. Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures<sup>o</sup> of meal, till the whole was leavened.

<sup>o</sup> three sata, = an ephah.

These things spake Jesus in parables unto the multitudes; and without a parable spake He nothing unto them: in order that it might be fulfilled, which was spoken by the prophet<sup>p</sup>, <sup>p</sup> Ps. saying, "I will open my mouth in lxxviii. 2. parables, I will tell forth<sup>q</sup> things<sup>q</sup> "eruc-which have been hidden from the *taho*." <sup>Vulg.</sup> foundation."\*

Then having dismissed the multitudes, He came into the house. And his disciples came unto Him, saying, Declare unto us the parable of the darnel of the field. And He answered and said, He that soweth the good seed is the Son of Man: the field is the world: the good seed, these are the sons of the kingdom; but the darnel are the sons of the evil one: the enemy that sowed them is the devil: the harvest is the close of the age; the reapers are angels. As, therefore, the darnel is gathered together and burnt with fire, so shall it be in the close of this age. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all causes of offence, and those that do *iniquity*, *lawless*.

(10) "The practice of sowing barren wheat in an enemy's field is common at this day among certain Hindu tribes; so the writer has been

informed by a Missionary labouring among those people." Brameld's Practical Sermons, Series ii. p. 196, 2nd Ed. Note.

¶ 2 and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then shall the righteous shine out, as the sun, in the kingdom of their Father. He that hath ears,\* let him hear.

¶ 4 \*The kingdom of heaven is like to a treasure which has been hidden in a field, which a man having found, concealed; and for the joy thereof goeth and selleth all that he hath, and buyeth that field.

¶ 5 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: and having found one pearl of great price, he hath gone and sold all that he had, and bought it.

¶ 7 Again, the kingdom of heaven is like unto a draw-net cast into the sea, and collecting every kind of fish; which, when it was filled, the fishermen having dragged to shore, and having sat down, gathered the good into vessels, but the bad they cast away. Thus shall it be in the close of the age: the angels shall come forth, and shall separate the evil from the midst of the just, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth\*. Have ye understood all these things? They say unto Him, Yea\*.

¶ So A. And He said unto them: Well then, every scribe instructed in the kingdom of heaven is like unto a man who is a householder, who bringeth forth out of his store new things and old.

¶ 5 And it came to pass, that when Jesus had finished these parables, He departed thence. And having come into Nazareth, his own country<sup>s</sup>, He taught them in their synagogue, so that they were astonished, and said, Whence hath this man the wisdom, and the mighty works? Is not this the son of the carpenter? Is not his mother called

Mariam.<sup>t</sup> and his brothers James<sup>u</sup> and Jacob.<sup>v</sup>

(1) A tetrarch is, literally, one who bears rule over the fourth part of a province. This was Herod Antipas, lord of Galilee and Perea. He married by force, during her husband's lifetime, the wife of Herod Philip, son of Herod the Great and Mariamne, daughter of Simon the high-

Joseph and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in Him. But Jesus said unto them, A prophet is not without honour, save in his own country and house. And He did not there many mighty works, because of their unbelief.

XIV. AT that time Herod the t- 1-13  
trarch<sup>(1)</sup> heard of the fame of Jesus, and said unto his servants, This is John the Baptist: he is risen from the dead, and therefore mighty powers <sup>his</sup> ~~exist~~ <sup>exist</sup> do work in him. For Herod, having laid hold of John, bound him, [and put him<sup>r</sup>] in the prison for Herodias' sake, his brother's <sup>wife</sup>. For John said unto him, It is not lawful for thee to have her. And wishing to put him to death, he feared the multitude, because they counted him as a prophet. And when Herod's birthday was come, the daughter of Herodias danced in the midst, and pleased Herod; whereupon with an oath he consented to give her whatsoever she would ask. And being prompted<sup>s</sup> or, led on by her mother, Give me, saith she, here on a salver the head of John the Baptist. And being grieved, the king, <sup>g</sup> on account of his oaths and those who were reclining at meat with him, commanded it to be given her. And he sent, and beheaded John in the prison<sup>u</sup>. And his head was brought, <sup>misit</sup> upon a salver, and given to the damsel; <sup>per quem</sup> and she brought it to her mother <sup>decol-</sup> <sup>laret.</sup> And his disciples came and took the body, and buried it, and came and told Jesus. And Jesus having heard of it, withdrew thence by ship into a desert place in private; and when the multitudes heard thereof, they followed Him on foot from the cities.

¶ 14 And as He went forth<sup>t</sup>, He saw a <sup>z</sup> from his great multitude, and was moved with place of re-

priest. Salome, the daughter of Herodias, after wards married her uncle Philip, tetrarch of Iturea, and on his death her cousin Aristobulus, by whom she had three sons, Herod, Agrippa, and Aristobulus.

compassion for them, and healed their sick. And when it was evening, there came to Him the disciples, saying, The place is desert, and the hour is late; therefore send the multitudes away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves and two fishes. But He said, Bring them hither to Me. And having commanded the multitudes to sit down on the grass, He took the five loaves, and the two fishes, and when He had looked up to heaven, He blessed, and brake them, and gave the loaves to the disciples, and the disciples to the multitudes. And all ate, and were satisfied: and they took up that which remained of the fragments twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

• L. trans-  
poses.

And immediately\* He constrained the\* disciples to enter into the ship, and to go before Him towards the other side, while He sent the multitudes away. And having sent away the multitudes, He went up into the mountain apart to pray; and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed by the waves, for the wind was contrary. And in the fourth watch of the night<sup>b</sup> \* He came unto them, walking upon the sea. And when the disciples saw Him walking upon the sea, they were troubled, saying, It is a spectre! and they cried out for fear. But forthwith Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered and said unto Him, Lord, if it be Thou, bid me come unto Thee upon the water. And He said, Come. And having come down from the ship, Peter walked upon the water to come to Jesus. But seeing the wind boisterous, he was afraid, and beginning to sink, he cried, saying, Lord, save me! And

Jesus immediately stretching forth his hand, took hold of him, and said unto him, Thou of little faith, wherefore didst thou waver? And when they had gone up into the ship, the wind lulled. And the men in the ship came, and did homage unto Him, saying, Truly Thou art the Son of God.

And when they had crossed over, they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent forth into all that surrounding district, and brought unto Him all who were sick; and besought Him that they might only touch the fringe of his garment: and as many as touched were made perfectly whole.

XV. THEN there come to Jesus the† Scribes and Pharisees from Jerusalem, saying, Why do thy disciples transgress the tradition of the ancients? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God through your tradition? For God [commanded], saying, Honour thy father and mother; and, He that revileth father or mother let him be put to death. But ye say, Whosoever shall say to father or mother, That from which thou mightest have been profited by me is a gift consecrated to God, he shall be free (from his obligation). And such an one will not honour his father or his mother. And ye did set aside the

law of God, through your tradition. Hypocrites! aptly did Isaiah prophesy concerning you, saying, "This people<sup>a</sup> honoureth Me with their lips, but their heart is far from Me<sup>d</sup>." But in vain do they worship Me, teaching as doctrines commandments of men. xxix. 13. And having called to Him the multitude, He said unto them, Hear, and understand. Not that which entereth into the mouth defileth the man; but that which goeth out from the mouth, this defileth the man. Then the dis-

† See A.  
a See Isa.  
b See Isa.  
c See Isa.  
d See Isa.

So A.  
Hammond  
would sup-  
ply for "he"  
shall be  
free," "it  
is unlaw-  
ful."

12 ciples came up, and said unto Him, Knowest Thou that the Pharisees, having heard the saying, were offended? But He answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind leaders of the blind. And if blind lead blind, both will fall into a ditch. Then Peter answered and said unto Him, Declare to us the parable. But He said, Are ye also yet without understanding? Do not ye [yet] understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? but the things which proceed out of the mouth come forth from the heart, and these defile the man. For from the heart proceed evil communings, murders, adulteries, fornications, thefts, false witness, calumnies<sup>e</sup>; these are the things which defile the man; but to eat with unwashen hands defileth not the man.

13 And Jesus, having departed thence, withdrew into the district of Tyre and Sidon. And, behold, a Canaanite woman from those parts, coming out<sup>f</sup>, cried aloud, saying, Have mercy on me, Lord, Son of David; my daughter is grievously vexed with a demon. But He answered her not a word. And his disciples, having come up, besought Him, saying, Send her away; for she crieth behind us. But He answered and said, I was not sent but unto the lost sheep of the house of Israel. But she, having come<sup>g</sup>, did homage to Him, saying, Lord, help me! But He answered and said, It is not lawful to take the bread of the children, and cast it to the little dogs. But she said, True, Lord; yet even the little dogs eat of the crumbs which fall from their masters' table. Then answered Jesus and said unto her, O woman, great is thy faith: be it unto thee as thou wilt. And her daughter was healed from that hour.

14 And Jesus, having removed thence, came near the sea of Galilee; and

going up into the mount, sat down there. And there came unto Him great multitudes, having with them lame, blind, dumb, disabled, and many other folk, and cast them at\* his feet, and He healed them; so that the multitude wondered, when they saw the dumb speaking, the disabled in sound health, the lame walking, and the blind seeing; and they glorified the God of Israel. And Jesus, 32 having called to Him his disciples, said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat; and to send them away fasting I do not wish, lest they should faint in the way. And the disciples say unto Him, Whence should we in the wilderness have so many loaves as to satisfy so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And He commanded the multitudes to sit down on the ground; and took the seven loaves and the fishes, and having given thanks, He brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were satisfied; and they took up the remainder of the fragments, seven wicker-baskets<sup>b</sup> full. And they<sup>c</sup> The that did eat were four thousand men, spuriis here besides women and children. And having dismissed the multitudes, He took ship, and came into the coasts of Magada.

XVI. THE Pharisees also and Saducees came up, and tempting Him, asked Him to shew them a sign from heaven. But He answered and said unto them, When it is evening, ye say, *It will be fair weather, for the sky is red*; and in the morning, *There will be storm to-day, for the sky is red and lowering\**. Ye know how to judge of the face of the heaven, but the signs of the times ye cannot<sup>d</sup>. So L. A generation wicked and adulterous seeketh after a sign, yet a sign shall not be given unto it, save the sign of

<sup>e</sup> as Coloss. iii. 8, or, blasphemies.

<sup>f</sup> from some house as Jesus passed. So A.

<sup>g</sup> into the house where Jesus was.

2, 3. on  
S. V. but not

4.

Jonah\*. And He left them, and departed. And when the disciples had come to the other side, they forgot to take loaves. Then Jesus said unto them, See and beware of the leaven of the Pharisees and Sadducees. And they were reasoning among themselves, saying, *It is* because we took no loaves. But Jesus when He perceived *this* said\*, Why reason ye among yourselves, ye of little faith, because ye took no loaves? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many wicker-baskets ye took up? How is it that ye do not understand that I spake not unto you concerning loaves? But\* beware ye of the leaven of the Pharisees and Sadducees. Then understood they that He told them not to beware of the leaven of the loaves, but of the doctrine of the Pharisees and Sadducees.

13 And Jesus having come into the parts of Cesarea Philippi, asked his disciples, saying, Whom do men say that\* the Son of Man is? And they said, Some, indeed, John the Baptist, but others Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But ye, whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood did not reveal *it* unto thee, but my Father who is in heaven. But I say unto thee, That thou art Petros, and upon this rock (Petrica) I will build my church; and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind<sup>j</sup> on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged He

<sup>j</sup> Gr. shall have bound; ... shall have loosed. So in chap. xvii. the disciples that they should tell no man that He is\* the Christ.

From that time began Jesus to shew unto his disciples, that it was necessary that He should go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised again. And Peter, taking Him apart to himself, saith to Him, chiding Him, God avert it, 'Lord\*: this shall not happen unto <sup>k</sup> So Thee. But He turned, and said unto Whitby, Peter, Get thee behind Me, Satanas<sup>l</sup>, <sup>i.e. my</sup> thou art my stumbling-block<sup>m</sup>, for thou art thinking not of the things of God, <sup>m πέτρα</sup> but of the things of men. <sup>οπανδάλου.</sup>

Then said Jesus unto his disciples, <sup>1 Pet. ii. 7, 8.</sup> If any man wisheth to come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever wisheth to save his life shall lose it, and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall have gained the whole world, and lose his own life? or what shall a man give as an exchange for his life<sup>n</sup>? For <sup>o or, to</sup> the Son of Man is about to come in <sup>purchase</sup> <sup>back his</sup> the glory of his Father with his <sup>life, as A.</sup> angels; and then shall He render to every man according to his work. Verily I tell you, There are some standing here, who shall not taste of death, until they see the Son of Man coming in his kingdom.

XVII. AND after six days, Jesus taketh with Him Peter and James<sup>o</sup> <sup>Jacob.</sup> and John his brother, and bringeth them up into a high mountain apart. And He was transfigured before them; and his face shone as the sun, and his garments became white as the light. And, behold, there appeared unto them Moses and Elijah conversing with Him. Then Peter answered, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, I will make here three tabernacles<sup>p</sup>; <sup>three booths.</sup> one for Thee, and one for Moses, and <sup>Ham-</sup> one for Elijah. While he was yet <sup>mond's</sup> speaking, behold, a bright cloud over- <sup>phrase.</sup> shadowed them; and, behold, a voice from the cloud, saying, This is my

5 Son, the beloved one, in whom I am well pleased; hear Him. And the disciples when they heard it, fell upon their faces, and were sore afraid. And Jesus came to them and touched them, and said, Arise, and fear not. And when they lifted up their eyes, they saw no one, save Jesus only.

9 And when they were come down from the mountain, Jesus charged them, saying, Tell no one the vision until the Son of Man be risen from the dead. And his disciples asked Him, saying, Why then say the scribes that Elijah must first come? And He answered and said, Elijah indeed\* is coming, and shall restore all things. But I tell you, that Elijah is already come; and they knew him not, but did unto him whatsoever they would. So also the Son of Man is about to suffer by them. Then the disciples understood that He spake unto them of John the Baptist.

14 And when they were come to the multitude, there came up to Him a man, falling on his knees to Him, and saying, Lord, have mercy on my son, for he is lunatic, and sore troubled; for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they were not able to cure him. And Jesus answered and said, O generation unbelieving and perverse! how long shall I be with you? how long shall I bear with you? bring him hither to Me. And Jesus rebuked him, and the demon came out of him, and the boy was healed from that hour. Then

15 the disciples came to Jesus, and said privately, Why were not we able to cast it out? And He saith unto them, On account of your unbelief\*. For verily I tell you, if ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall be removed; and nothing shall be impossible unto

you. [But this kind goeth not out but in prayer and fasting\*.]

And while they were travelling in Galilee, Jesus said unto them, The Son of Man is about to be delivered into the hands of men, and they shall kill Him, and on the third day He shall be raised again. And they were exceeding sorry.

And when they were come to Capernaum, they who receive the two drachmas(2) came to Peter, and said, Doth not your Master pay the two drachmas? He saith, Yes. And when he was come into the house, Jesus anticipated him, saying, What thinkest thou, Simon? The kings of the earth—from whom receive they tribute or tax? from their sons, or from those not of their family? He saith to Him, From those not of their family. Jesus said unto him, Then indeed are the sons exempt. But that we may not give them cause of offence, go to the sea, and cast a hook, and the fish that first cometh up take, and having opened its mouth, thou shalt find a stater; take it, and give to them for Me and thee.

XVIII. AT the same time came the disciples unto Jesus, saying, Who then is greatest<sup>3</sup> in the kingdom of heaven? And having called to Him a little child, He placed it in the midst of them, and said, Verily I tell you, unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth Me; but whosoever shall cause offence to one of these little ones who believe on Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe to the world

\* or, your little faith.

L.

(2) A didrachma = half a shekel. The contribution paid by all Jews above twenty years of age to the service of the Temple in Jeru-

salem. The stater = four drachmas, or one shokel.

<sup>1</sup> This verse om.  
by some  
Mss. and  
Vv. [Tr.]

26

24

3

7

7 because of offences! for it is a necessity that offences come; but woe to that man by whom the offence cometh! And if thy hand or thy foot be a cause of offence to thee, cut it off, and cast it from thee: it is well for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye be a cause of offence to thee, pluck it out, and cast it from thee: it is well for thee to enter into life with one eye, rather than having two eyes to be cast into the Gehenna of fire. See that ye despise not one of these little ones; for I tell you, that their angels [in heaven] do always behold the face of my Father who is in heaven.

[For the Son of Man came to save <sup>om. L. T.</sup> that which was lost.]<sup>t</sup> What think <sup>Tr. ret. G.</sup> ye? If a man happen-to-have a (but?) A. hundred sheep, and one of them go astray, doth he not leave the ninety-and-nine\* upon the mountains, and go and seek that which is gone astray?

12 And if so be that he find it, verily I tell you, that he rejoiceth more over it than over the ninety-and-nine which went not astray. Even so

<sup>u</sup> Gr. the <sup>v</sup> will before it is not the will of<sup>u</sup> your Father who is in heaven that one of these little ones should perish. But if thy brother

<sup>x</sup> om. L. T. offend [against thee]<sup>z</sup>, go and tell <sup>ret. A. Tr.</sup> him his fault<sup>y</sup> between thee and him <sup>y or, rebuke him.</sup> alone: if he hear thee, thou hast gained thy brother; but if he hear thee not, take with thee yet one or

16 two more, that by the mouth of two witnesses or three, every word may be established. And if he neglect to hear them, tell it to the congregation<sup>z</sup>; and if he neglect to hear the congregation, let him be to thee as the heathen and the tax-collector. Verily I tell you, Whatsoever things ye shall

<sup>z</sup> So sage <sup>es der Gemeine.</sup> Luther. bind upon the earth shall be bound in heaven; and whatsoever things ye

(3) If talents of gold = seventy-two millions sterling. If Euboic talents = two millions, four hundred thousand pounds. If talents of silver = one million, eight hundred and seventy-five

shall loose upon the earth shall be loosed in heaven. Again [verily]<sup>t</sup> I tell you, That if two of you shall agree on the earth concerning any matter which they shall ask<sup>a</sup>, it shall<sup>a</sup> or, be done for them by my Father who is in heaven. For where there are two or three gathered together in my required name, there am I in the midst of them. Then Peter came and said

<sup>So Ham-</sup> mond.

unto Him, Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith to him, I do not say unto thee, Till seven times; but, Until seventy times seven. Therefore the kingdom of heaven is likened unto a king, who would take account of his slaves. And when he began to reckon, there was brought unto him one, a debtor for ten thousand talents. (3) And as he had no means of payment, his lord commanded him to be sold, and his wife, and children, and every thing which he had, and payment to be made. And the slave fell down, and did homage unto him, saying, Bear

patiently with me, and I will repay thee all. Now the lord of that slave, being moved with compassion, released him, and forgave him the debt. But that slave on going out found one of his fellow-slaves, who owed him a hundred denars<sup>b</sup>; and having

<sup>b</sup> See note.

laid hold on him, he began to strangle him, saying, If thou owest aught, pay back! His fellow-slave then fell down [at his feet]<sup>c</sup>, and besought him, saying, Bear patiently with me, and I will repay thee.\* And he would not; but went out and cast him into prison, until he should repay what was owing. Now when his fellow-slaves saw what was done, they were very sorry, and came and plainly told their lord of all that was done. Then his lord, after he had called him, saith unto him, Wicked slave! all

thousand pounds. One hundred pence, or denarii, wore about £3 2s. 6d. sterling. The value of the denarius varied from 7½d. to 8d. or rather more. See A. V. marg.

23 that debt I forgave thee, since thou desiredst me: shouldest not thou also have pitied thy fellow-slave, even as I pitied thee? And his lord being wroth gave him over to the torturers, until he should have repaid all that was due. Thus also shall my heavenly Father do unto you, if ye forgive not every man his brother\* from your hearts.

XIX. AND it came to pass, when Jesus finished these sayings, He removed from Galilee, and came into the district of Judæa beyond the Jordan. And there followed Him great multitudes; and He healed them there. And there came to Him

3 Pharisees, trying Him, and saying,\* Is it lawful to put away one's wife for every cause? And He answered and said, Have ye not read, that He who made them from the beginning made them male and female, and said, On this account shall a man leave his father and mother, and shall be fast joined unto his wife, and the two shall be one flesh? So they are no longer two, but one flesh. What therefore

6 God yoked together, let not men put asunder. They say unto Him, Why then did Moses direct to give her a writing of divorce, and to put her away? He saith unto them, Because Moses on account of your hardness of heart permitted you to put away your wives; but from the beginning it has not been so. But I tell you, Whosoever shall put away his wife, except on account of fornication, and shall marry another, committeth adultery; and he who married her who hath been put away, committeth adultery. His disciples

10 <sup>4</sup> So Grotius, Casaubon, &c. "the account to be given," A. V. Die Sache. Luther.

(4) The expression, "eye of a needle," was in the East used to designate the side-gate for foot-passengers, close by the principal gate through

given. For there are eunuchs, who from their mother's womb were born so; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive it, let him receive it.

Then there were brought unto Him 13 little children, that He should lay *his* hands upon them, and pray; and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven. And having laid *his* hands on them, He departed thence.

And, behold, one came to Him and 16 said, \* Master, what good thing shall I do, that I may have eternal life? And He said unto him, \* Why askest thou Me concerning the good? One is the Good.\* But if thou wistest to enter into the life, keep the commandments. He saith unto Him, Which? And Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother, and, Thou shalt love thy neighbour as thyself. The young man saith unto Him, All these things have I kept: \* what lack I yet? Jesus said unto him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me. And the young man, when he heard that saying, went away sorrowful; for he had many possessions.

Then said Jesus unto his disciples, Verily I tell you, that a rich man shall with difficulty enter into the kingdom of heaven. Again I tell you, It is easier for a camel to enter the eye of a needle, (4) than for a rich man to enter into the kingdom of heaven. And the disciples, when they heard this, were exceedingly amazed, say-

which camels were wont to enter cities. Harmer, Obs. Some would read καμηλον for καμηλον; but on no good authority.

18 ing, Who then can be saved ? But Jesus beheld them, and said, With men this is impossible, but with God all things *are* possible. Then answered Peter and said unto Him, Behold, we left all, and followed Thee, what then shall we have ? And Jesus said unto them, Verily I tell you, that ye who followed Me, in the regeneration when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one who forsook\* brethren, or sisters, or father, or mother\*, or children, or lands, for my name's sake, shall receive\* manifold, and shall inherit eternal life. But many first shall be last, and last, first.

S.tyj.

XX. FOR the kingdom of heaven is like unto a man *who is* a householder, who went out as soon as it was morning to hire labourers into his vineyard. And having agreed with the labourers for a denar a day, he sent them into his vineyard. And he went out about the third hour<sup>e</sup>, and saw others standing in the market-place idle, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went <sup>f</sup>noon, and out about the sixth and ninth hour<sup>f</sup>, and did likewise. And about the eleventh hour<sup>g</sup> he went out, and found others standing\*, and saith unto them,

¶ Why stand ye here all the day idle? They say unto him, Because no one hired us. He saith unto them, Go ye also into the vineyard\*. So when  
<sup>b</sup> See Deut. even was come<sup>b</sup>, the lord of the vine-  
xxiv. 15. yard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came who were hired about the eleventh hour, they received

every man a denar<sup>i</sup>. And when the *πιον*, up to first came, they supposed that they would have received more; and they or, a full also received every man a denar. denar.

" And when they had received it, they

were murmuring against the good- *as*  
man of the house, saying, These last  
wrought *but* one hour, and thou  
hast made them equal unto us, who  
bore the burden of the day, and  
the heat. But he answered and  
said unto one of them, Friend, I am  
doing thee no wrong: didst thou not  
agree with me for a denar? Take  
that thine is, and go thy way: I will  
give to this the last, even as unto  
thee. Is it not lawful for me to do as  
I will in my own affairs? Is thine  
eye envious<sup>k</sup>, because I am liberal<sup>k</sup>? <sup>or,</sup> *wicked*,...  
So shall the last be first, and the first *good*.  
last, [for many be called, but few  
chosen.]<sup>l</sup> <sup>1</sup>om. T.

And Jesus going up to Jerusalem took the twelve disciples apart, and said unto them on the way, Behold, we are going up to Jerusalem, and the Son of Man will be betrayed unto the chief priests and scribes, and they will condemn Him to death, and will deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and on the third day He shall be raised *from the dead*. Then there came to Him the mother of the sons of Zebedæus with her sons, doing homage unto Him, and asking something of Him. And He saith unto her, What wishest thou? She saith unto Him, Say that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye are asking. Are ye able to drink of the cup that I am about to drink of? They say unto Him, We are able.

<sup>b</sup> See Deut. even was come<sup>b</sup>, the lord of the vine-  
xxiv. 15. yard saith unto his steward, Call the  
labourers, and give them their hire

every man a denar<sup>i</sup>. And when the *πιον*, up to first came, they supposed that they would have received more; and they or, a full also received every man a denar. denar.

25 ones exercise authority upon them. Not so shall it be among you: but whosoever of you will be great, shall be your ministering-servant; and whosoever will be first among you, let him be your slave; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

26 And as they were going out of Jericho, there followed Him a great multitude. And, behold, two blind men sitting by the wayside, having heard that Jesus was passing by, cried out, saying, Lord, have mercy upon us, Son of David! But the multitude rebuked them, that they should hold their peace; but they cried out the more, saying, Lord, have mercy on us, Son of David! And Jesus having stood still, called them, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened. And Jesus being moved with compassion touched their eyes, and immediately\* they received sight, and followed Him.

XXI. AND when they drew nigh unto Jerusalem, and came to Bethphage<sup>m</sup>, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you<sup>n</sup>, and immediately ye shall find an ass tied, and a colt with her; having loosed them, bring them unto Me. And if any one say ought unto you, ye shall say that the Lord hath need of them, and straightway he will send them. And this was done, that it might be fulfilled which

<sup>o</sup> See Is. lxii. 11. Zech. ix. 0. was spoken by the prophet, saying<sup>o</sup>, "Tell ye the daughter of Sion, behold, thy King is coming unto thee, meek, seated upon an ass, and upon a colt the foal of an ass." And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them *their* clothes, and they set Him upon them. And the very great multitude spread their

<sup>p</sup> garments in the way, and others were

cutting branches from the trees, and were strewing *them* in the way. And the multitudes that went before Him, and that followed, were crying, saying, Hosanna<sup>p</sup> to the Son of David! Blessed is He that cometh in the name of the Lord; Hosanna in the highest! And when He was come into Jerusalem, all the city was in commotion, saying, Who is this? And the multitudes said, This is the prophet Jesus, who is from Nazareth of Galilee. And Jesus entered into the temple<sup>q</sup> i.e. into [of God], and cast out all the sellers<sup>r</sup> the court of buyers in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves<sup>s</sup>, and saith unto them, See Levit. It hath been written, "My house xii. 8. shall be called a house of prayer"; Luke ii. but ye are making it a den of thieves. See Is. xii. 7. And there came unto Him in the temple blind and lame folk, and He healed them. And the chief priests and the scribes seeing the wonderful things that He did, and the boys crying in the temple, and saying, Hosanna to the Son of David! were indignant, and said unto Him, Hearest thou what these are saying? And Jesus saith unto them, Yea: have ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise<sup>t</sup>?" And He left them, and went<sup>u</sup> Ps. viii. 9. out of the city unto Bethany, and spent the night there<sup>v</sup>. And in the morning as He returned into the city, <sup>w</sup>pernoccitav. Grot. He hungered. And seeing a solitary fig tree by the wayside, He came to it, and found nothing on it but leaves only, and saith unto it, Let no fruit grow on thee henceforth for ever. And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How immediately did the fig tree wither away! But Jesus answered and said unto them, Verily I tell you, If ye have faith and doubt not, not only tree wither shall ye do this which hath been done suddenly<sup>x</sup> to the fig tree, but also even if ye should say unto this mountain, Be thou taken

and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

And when He was come into the temple, there came unto Him as He was teaching the chief priests and the elders of the people, saying, By what authority art thou doing these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question<sup>\*</sup>, which if you will answer me, I will also tell you by what authority I am doing these things.

<sup>\* Gr. one word.</sup>

<sup>▪ here including his whole teaching. A.</sup>

The baptism which *was* of John<sup>w</sup>—whence was it? from heaven, or of men? And they reasoned among themselves, saying, If we shall say, From heaven, He will say unto us,

Why then did ye not believe him? but if we shall say, Of men, we

<sup>\* τοῦδε οὐδενί περιεπιθυμῶν</sup>  
contemnously, the mob, as John vii. 49.

fear the multitude<sup>\*</sup>, for all hold John as a prophet. And they answered Jesus, and said, We know not.

And He said unto them, Neither tell I you by what authority I am doing these things. But what think ye? A man had two children; and he came to the first, and said, *My* child, go to-day and work in<sup>\*</sup> the vineyard. And he answered and said, I will not: but afterwards, having changed his mind, he went. And he came to the other, and said in like manner. And he answered and said, I go, Sir: yet went not. Whether of the two did the will of the father? They say<sup>\*</sup>, The first. Jesus saith unto them, Verily I tell you, that the tax-collectors and the harlots are going before you into the kingdom of God. For John came unto you in the way of righteousness, and ye believed him not: but the tax-collectors and the harlots believed him; and ye, when ye had seen, did not even change your minds afterwards, that ye might believe him.

Hear ye another parable. There was a man who *was* a householder, who planted a vineyard, and made a fence round it, and dug in it a wine-

press, and built a tower<sup>y</sup>, and let it from out to husbandmen, and went into a which the far country. And when the time of estate was over, the fruit drew near, he sent his slaves looked, as to the husbandmen, to receive his a protection fruits; and the husbandmen, seizing against his slaves, beat one, killed another, robbers or and stoned another. Again, he sent wild other slaves more than the first; and animals. they did unto them in like-manner. And at last he sent unto them his son, saying, They will reverence my son. But the husbandmen, on seeing the son, said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When therefore the lord of the vineyard cometh, what will he do to those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, “A stone which the builders rejected, the same is become a head of a corner? This is from the Lord, and it is marvellous in our eyes?” Therefore I tell you, that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof. [And whosoever shall fall upon this stone shall be broken: but on whomsoever it shall fall, it shall dash him to pieces<sup>z</sup>.] <sup>om. T.</sup> And the Chief Priests and the Pharisees, <sup>[L.] ret.</sup> having heard his parables, knew that He was speaking of them. And when they sought to lay hold of Him, they feared the multitudes, because they took Him for a prophet.

XXII. AND Jesus answered and spake again in parables unto them, saying, The kingdom of ~~the~~ heaven<sup>y</sup> is like unto a king, who made a marriage-feast for his son, and sent forth his slaves to summon those who had to repeat been invited<sup>a</sup> to the marriage-feast; <sup>an invitation. So</sup> and they would not come. Again, he <sup>It was customary</sup> Josephus.

sent forth other slaves, saying, Tell the invited, Behold, I have prepared my dinner<sup>b</sup>, my bulls and the fatlings are killed, and all things are ready: come to the marriage-feast. But they made light of it, and went their way, one to his private estate, another to his merchandise: and the rest, having laid hold on his slaves, insulted and slew *them*. But the king [when he heard thereof]<sup>c</sup> was wroth, and having sent his armies, he destroyed those murderers, and burned up their city. Then saith he to his slaves, The marriage-feast indeed is ready, but they who have been invited are not worthy. Go ye therefore into the places where the roads meet, and as many as ye shall find invite to the marriage-feast. And those slaves went out into the roads, and brought together all as many as they found, both bad and good, and the feast was furnished with guests.

*lunbe*  
v 61

And when the king came in to view the guests, he saw there a man who had not on a wedding-garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was dumbfounded. Then said the king to the ministering-servants, Bind him hand and foot, and\* cast him into the darkness outside; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen.

15 They went the Pharisees, and took counsel how they might entrap Him in *his* talk. And they sent out unto Him their disciples with the Herodians<sup>(5)</sup>, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man; for thou lookest not to the person<sup>d</sup> of men. Tell us therefore, What thinkest thou? Is it lawful to pay poll-tax to Cæsar<sup>e</sup>,

<sup>d</sup> i. e. the outward appearance.  
Lange.

<sup>e</sup> Tiberius.

(5) These were probably a political faction, adherents of Herod, and connected with the sect of the Sadducees. They were secretly Roman in

or not? But Jesus, perceiving their wickedness, said, Why tempt ye Me, hypocrites? Shew me the coin of the poll-tax. And they brought unto Him a denar. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore that which is Cæsar's unto Cæsar; and that which is God's unto God. And when they had heard it, they marvelled, and left Him, and went their way.

The same day there came unto <sup>23</sup> Him the Sadducees, who say that there is no resurrection, and asked Him, saying, Master, Moses said<sup>f</sup>, If <sup>See Deut. xv. 5.</sup> any man die, having no childre<sup>u</sup>, his brother shall marry his wife, and raise up issue unto his brother. Now there were with us seven brethren; and the first having married died, and having no issue, left his wife unto his brother.

And in like manner the second, and the third, up to the seventh. And last of all died the woman. In the resurrection therefore, of whom of the seven shall <sup>ME</sup> be wife? for all had her. And Jesus answered and said unto them, Ye do err, as not knowing the Scriptures, nor the power of God. For in the <sup>32</sup> resurrection they neither marry, nor are given in marriage, but are as angels [of God]<sup>g</sup> in heaven. But <sup>concerning the resurrection of the</sup> dead, have ye not read<sup>h</sup> that which <sup>b</sup> Exod. iii. 6. &c. was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

\* He<sup>i</sup> is not a God of dead, but of <sup>1 So L.</sup> living. And the multitudes, when they heard *this*, was astonished at his doctrine. But the Pharisees, having heard that He had put the Sadducees to silence, were gathered together to the same place. And one of them, <sup>a</sup> one of the teacher of the law<sup>k</sup>, questioned Him, the Mosaic jurists, whose office was to expound the law.

their sentiments, and affected patriotism merely to tempt the Saviour.

tempting Him ~~and~~ saying, Master, which\* commandment is great in the law? And\* He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these the two commandments the whole Law depends, and the Prophets.

While the Pharisees were gathered together, Jesus asked them, saying, What think ye concerning the Christ? Whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, until I shall\* put thine enemies under thy feet? If then David call Him Lord, how is He his son? And no one was able to answer Him a word; neither durst any man from that day question Him any more.

XXIII. Then spake Jesus unto the multitudes and to his disciples, saying, The Scribes and Pharisees sit<sup>1</sup> on the seat of Moses: all things therefore whatsoever they tell you,\* do and

3 observe: but according to their works do not; for they talk, and do not perform. ~~for~~ they bind heavy burdens, [and grievous to be borne,]<sup>m</sup> and lay them on men's shoulders; but they themselves will not move them with a finger of theirs. But all their deeds they do to be looked at by men. They make broad their phylacteries, and enlarge the fringes,\* and love the first couch at the feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called by men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master,\* and all ye are brethren. And name not any one father of you on earth<sup>n</sup>; for one is your Father, the heavenly one. Neither be ye called masters<sup>o</sup>; for one is your Master, ~~the~~

<sup>1</sup> or, have seated themselves.

<sup>m</sup> om. ~~for~~  
Tr. A. ret.  
G. L.

<sup>n</sup> So A.

<sup>o</sup> or, teachers, guides.

~~Christ~~. But the greater of you shall be your ministering-servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.

But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven before men: ye yourselves enter not in, neither those who are entering in do ye permit to enter.\* Woe unto you, Scribes and Pharisees, hypocrites! for ye compass the sea and the dry land to make one proselyte, and when he is made, ye make him a son of Gehenna twofold more than yourselves. Woe unto you, blind guides, who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, is a debtor<sup>p</sup>. Foolish <sup>p. i. e. is</sup> and blind! for which is greater, the <sup>bound by</sup> gold, or the temple which sanctifieth <sup>his oath.</sup> the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. \*Blind! for which is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore sware by the altar, sweareth by it and by all things upon it; and he who sware by the temple, sweareth by it and by Him who inhabited it: and whoso sware by heaven, sweareth by the throne of God and by Him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and omitted the weightier matters of the law, justice, mercy, and faith; these ye ought to have done, and not to leave those undone. Blind guides! straining out the gnat, and swallowing the camel! Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Blind Pharisee! cleanse first the inside of the cup [and of the platter]<sup>q</sup>, <sup>om. A. T.</sup> that the outside of it may be clean <sup>ret. L. Tr.</sup> G. (?) also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like

27 unto whitewashed sepulchres, (6) which indeed appear beautiful without, but within they are full of dead bones, and of all uncleanness. So do ye also outwardly appear to men to be righteous, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! for ye build the sepulchres of

28 the prophets, and adorn the tombs of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye bear witness against yourselves, that ye are the sons of them who

<sup>†</sup> See Whitby's note on this passage. <sup>¶</sup> Someread the Gehenna? Therefore, behold, I am sending unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and others ye shall scourge in your synagogues, and pursue them from city to city; that there may come upon you all the righteous blood which is shed upon the earth, from the blood of Abel the just until the blood of Zachariah son of Barachiah, whom ye slew between the temple and the altar. Verily I tell you, that all these things shall come upon this generation. Jerusalem, Jerusalem! that killest the prophets, and stonest those that have been sent unto her! how often have I wished to gather thy children together in like manner as a hen gathereth her chickens under [her] wings, and ye would not!

¶ Luke. See Elsley. [desolate.] <sup>x</sup> For I tell you, Ye shall not see Me for a while, till ye shall say, Blessed is He that cometh in the name of the Lord.

(6) Some of the Jewish sepulchres were "graves that appear not," others were above ground. They had a fixed time, the 15th of Adar, for marking the latter with chalk (*kovla*) and water, that they might be easily seen and avoided. Compare Ezekiel xxxix. 15. Our Lord compares the Pharisees to both kinds of graves. See ¶

XXIV. And Jesus went out from the temple, and went his way; and his disciples came to Him to point out to Him the buildings of the temple. And <sup>\*</sup> He answered <sup>†</sup> and said unto them, See ye not all these things? Verily I tell you, There shall not be left here one stone upon another, which shall not be thrown <sup>Gr. stone</sup> down. And as He was sitting upon <sup>upon stone.</sup> the Mount of Olives, the disciples <sup>¶</sup> came unto Him privately, saying, Tell us when these things shall be, and what the sign of thy coming, and of the close of the age. <sup>¶</sup> And <sup>or, epoch.</sup> Jesus answered and said unto them, See that no man cause you to err. For many shall come in my name, saying, I am the Christ; and shall cause many to err. And ye shall hear of wars and rumours of wars. See to it, be not troubled; for it is <sup>¶</sup> So Winer. necessary that <sup>all things</sup> come to pass, <sup>¶</sup> but the end is not yet. For nation shall be raised up against nation, and kingdom against kingdom; and there shall be famines <sup>\*</sup> and earthquakes in divers places. All these things are the beginning of the birth-pangs. At that time shall they deliver you up to affliction, and shall kill you; and ye shall be hated by all the nations for my name's sake. And then shall many be offended, and shall deliver up one another, and shall hate one another. And many false prophets <sup>¶</sup> shall be raised up, and shall cause many to err. And because iniquity <sup>b</sup> or, <sup>b</sup> lawlessness. shall abound, the love of the many <sup>c</sup> The Greek shall grow cold. But he that shall words endure unto the end, the same shall <sup>¶</sup> fine this be saved. And this the Gospel of term to the kingdom shall be proclaimed in Roman all the world <sup>c</sup> for a testimony to all empire; the nations. And then shall come the <sup>¶</sup> orbis terrarum. Others, as Le Clerc, shall limit the phrase to Judea.

St. Luke.

(7) "The continued acknowledgment of those old false principles from which those murders sprang, was the reason why the continued guilt was sure to advance to consummate judgment." Lange. Pope's Translation.

15 see the abomination of the desolation, which was spoken of by Daniel the prophet, standing in the holy place: (he that readeth, let him understand:) then let those who are in Judæa flee over the mountains; and he who is upon the house-top, let him not come down to take away that which is in his house; and he who is in the field, let him not turn back to take away his garment. But woe unto them that are with child, and to them that give suck in those days! And pray ye

2 that your flight be not in the winter, neither on the sabbath: (8) for then shall be great tribulation, such as hath not been from the beginning of the world until now; no, nor ever shall be. And except those days should be cut short, there should no flesh be saved; but on account of the elect those days shall be cut short. Then if any one shall say unto you, Behold, here is the Christ, or there, believe not. For there shall be raised up

24 false christs and false prophets, and shall exhibit great signs and portents; so as to cause to err, if possible, even the elect. Behold, I have told you beforehand. If then they shall say unto you, Behold, He is in the desert, go not forth: Behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall\* be the coming of the Son of Man. \*Wheresoever the carcase is, there will the eagles<sup>a</sup> be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall

(8) Pregnancy, the care of infant children, bad weather, and Jewish legislation against travelling on the Sabbath, would act as hindrances to the hasty flight of the Christians. We are told by Eusebius, that the place in which the members of the Church found refuge was the town of Pella in Perea, beyond or over the mountains.

(9) It will be seen, by reference to the places quoted in the margin, that these figurative expressions in the Prophets import the destruction of cities and nations. So here: "the whole nation and church of the Jews shall be brought down

from the heaven, and the powers of the heavens shall be shaken<sup>e</sup>. (9) And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth<sup>f</sup> wail, and they shall see the Son of Man coming upon the clouds of heaven with power and great glory. And He shall send forth his messengers<sup>g</sup> with a loud-voiced trumpet<sup>h</sup>, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now from the fig tree learn the parable. When its branch is yet tender, and putteth forth the leaves, ye know that the summer is nigh: so likewise ye, when ye shall see all these things, know that it is nigh, even at the doors. Verily I tell you, This generation shall not pass, till all these things be done. (10) The heaven and the earth shall pass away, but my words shall not pass away. But concerning that day and hour no one knoweth, not even the angels of heaven<sup>i</sup>, but my Father only. But as were the days of Noah, so shall\* be the coming of the Son of Man. For as they were in the days of the Son, deluge<sup>k</sup> eating and drinking, marrying and giving in marriage, until the day on which Noah entered into the ark, and knew not until the deluge came, and took them all away; so shall be the coming of the Son of Man. Then shall two be in the field: one\* is taken, and one is left. Two women grinding at the mill: one is taken, and one is left. Watch therefore: for ye know not in what day your Lord cometh. But this know: that if the good man of the house had known

from the flourishing condition which they had formerly enjoyed, and the whole people brought near to utter desolation." Hammond. So Whitby. The coming of God to execute justice on an evil generation is represented in the O. T. as his coming in the clouds. See 2 Sam. xxii. 8. 10. Ps. xviii. 9. Nahum i. 3—5. Compare Hammond's Paraphrase.

(10) Jerusalem was captured by Titus, Sept. 8, A.D. 70, or within forty years after our Lord's Ascension.

Compare Isa. v. 30. xiii. 10. Jer. iv. 28. Ezek. xxxiii. 7, 8. Amos viii. 9, 10.

Micah iii. 8. for, of the land.

for, angels; but as text, Lightfoot, Whitby,

Le Clerc, A Comp. See Numb. x. 1—10. *H*

Rom. x. 18. *H*

Le Clerc, A Comp. See Numb. x. 1—10. *H*

as Ff. and Vv. *H*

adds nor *H*

the Son, *H*

Mark. in those *H*

days before the d. *H*

L. *H*

days be- *H*

for the d. *H*

*H*

*H*

*H*

*H*

*H*

*H*

*H*

43 in what hour the thief cometh, he would have watched, and would not have suffered his house to be dug through<sup>1</sup>. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. Who then is the slave trusty and prudent, whom\* the lord set over his household, to give them food in due season? Happy that slave, whom his lord when he cometh shall find so doing! Verily I tell you, that over all his goods shall he set him. But if that evil slave should say in his heart, My lord delayeth [his coming],<sup>m</sup> and shall begin to beat his fellow-slaves, and shall eat and drink with the drunken; the lord of that slave shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder,(1) and shall appoint him his portion with the hypocrites; there shall be the weeping and the gnashing of teeth.

1-13 XXV. THEN shall the kingdom of heaven<sup>n</sup> be likened unto ten virgins, who, taking their own lamps, went forth to meet the bridegroom<sup>o</sup>. And five of them were foolish, and five were wise<sup>p</sup>. For the foolish on taking their lamps took with them no oil; but the wise took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom<sup>q</sup>! Go ye out to meet him! Then arose all those virgins, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are going out. But the wise answered, saying, Not so<sup>p</sup>; wouldst there be not enough for us and you; \*go ye rather to them that sell, So Winer, and buy for yourselves. And as they were going to buy, the bridegroom came; and they that were ready went

Thieves sometimes dig through, or under, the shallow foundation of eastern houses.<sup>ii</sup>  
chap. vi.

40 lord delayeth [his coming],<sup>m</sup> and shall begin to beat his fellow-slaves, and shall eat and drink with the drunken; the lord of that slave shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder,(1) and shall appoint him his portion with the hypocrites; there shall be the weeping and the gnashing of teeth.

Some MSS. and Vv. add, and the bride. See Tr.

<sup>o</sup> prudent, or provident.

<sup>p</sup> Some would sup- lest there be not enough for us and you; \*go ye rather to them that sell, So Winer, and buy for yourselves. And as they were going to buy, the bridegroom came; and they that were ready went

(1) This punishment was occasionally inflicted on debtors, if unable to pay their creditors. Tertull. Apolog. Trajan cut asunder some of the rebellious Jews. Others think that διχοτομεῖσθαι

in with him to the marriage-feast; and the door was shut. Afterwards come [also]<sup>q</sup> the other virgins, saying, Lord, Lord, open to us. But He [Tr.] answered and said, Verily I tell you, I know you not. Watch therefore, for ye know not the day nor the hour.\* *For the kingdom of heaven is 14* as a man who, travelling into a far country, called his own slaves, and delivered unto them his goods. And to one he gave five talents, to another two, and to another one; to every one according to his several ability; and straightway took his journey. Then he who had received the five talents went and traded with the same, and made them other five talents. And he who had received the two\*, gained other two. But he who had received the one, went and digged<sup>r</sup> in the earth, and hid his lord's money. And after a long time cometh the lord of those slaves, and reckoneth with them. And he that had received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I gained other five talents [beside them].<sup>s</sup> His lord said unto him, Well done, good and trusty<sup>(?)</sup> Tr. om. slave, in a few things thou wast trusty; over many things will I set thee: enter into the joy of thy lord\*. The festi- Then he who had\* the two talents val held came and said, Lord, thou deliveredst to cele- unto me two talents: behold, I gained lord's re- two other talents [beside them]. His turn. lord said unto him, Well done, good and trusty slave, in a few things thou wast trusty, over many things will I set thee: enter into the joy of thy lord. Then he who had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hadst not sown, and gathering where thou didst not strew; and being afraid, I went and

refers only to a division of the property of the debtors. But this is not probable. Compare 1 Sam. xv. 39. 2 Sam. xii. 31.

hid thy talent in the earth; behold, thou hast thine own. And his lord answered and said unto him, Wicked slave and slothful! thou knewest that I reap where I sowed not, and gather where I did not strew; thou oughtest therefore to have put my money to the exchangers, so when I came I should have received mine own with usury. Take therefore the talent from him, and give it unto him who hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away from him. And the unprofitable slave cast ye into the darkness without: there shall be the weeping and the gnashing of teeth.

When the Son of Man shall come in his glory, and all the\* angels with Him, then shall He sit upon the throne of his glory: and there shall be gathered before Him all the† nations; and He shall separate them one from another, as the shepherd divideth the sheep from the goats: and He shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of<sup>f</sup> my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave Me to eat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee hungry, and fed Thee; or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in; or naked, and clothed Thee; and when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I tell you, inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto Me. Then shall He say also unto

them on the left hand, Depart from Me, ye cursed, into the eternal fire, which has been prepared for<sup>u</sup> the<sup>v</sup> or, as-<sup>w</sup> devil and his angels. For I was <sup>signed to,</sup> Grotius. hungry, and ye gave Me not to eat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer,\* saying, Lord, when saw we Thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I tell you, inasmuch as ye did it not to one of these, even the least, ye did it not to Me. And these shall go away into eternal punishment, but the <sup>charles</sup> <sup>comes</sup> righteous into eternal life.

XXVI. AND it came to pass, when Jesus had finished all these words, He said unto his disciples, Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests\* and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill Him. But they said, Not in the feast, lest there be an uproar among the people.

Now while Jesus was in Bethany, in the house of Simon the leper<sup>x</sup>, there<sup>x</sup> He had came unto Him a woman having an<sup>been a</sup> alabaster<sup>leper, but</sup> cruse of very precious oint-<sup>was now</sup> ment, and poured it on his head, as<sup>free from</sup> He was reclining at meat. But<sup>the disease.</sup> when<sup>\*</sup> the disciples saw it, they had indignation, saying, To what purpose is this waste? for this<sup>\*</sup> might have been sold for much, and given to the poor. When Jesus knew, He said unto them, Why trouble ye the woman? for she wrought a good work upon Me. For at all times ye have the poor with you, but Me ye have not at all times. For she in pouring this ointment on my body, did it with reference to my burial. Verily I tell

\* or, by,  
Winer.

13 you, Wheresoever this gospel shall be proclaimed in the whole world, there shall also be spoken of this which she did, as a memorial of her.

14 Then went one of the twelve, called Judas Iscariot, unto the chief priests, and said, What are ye willing to give me, and I will deliver Him unto you? And they weighed out unto him thirty pieces of silver<sup>2</sup>; and from that time he was seeking opportunity to betray Him.

15 Now on the first day of the unleavened bread<sup>3</sup> came the disciples to Jesus, saying, Where wilt Thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had commanded them; and they made ready the Passover.

16 Now when the even was come, He reclined<sup>b</sup> with the twelve. And as they were eating, He said, Verily I tell you, that one of you shall betray Me. And being exceedingly sorrowful, they began every one of them to say unto Him, Is it I, Lord? And He answered and said, He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of Man indeed is going as it hath been written of Him; but woe to that man by whom the Son of Man is betrayed! well were it for him<sup>c</sup> if that man had not been born. And Judas the betrayer answered and said, Is it I, Rabbi? He saith unto him<sup>d</sup>, Thou hast said it. And while they were eating, Jesus took the loaf, (2) and having blessed, He brake it, and gave to the disciples, and said, Take, eat: this is my body. And He took\* a cup, and having given thanks<sup>e</sup>, He gave it to them, saying, Drink of it, all of you: for this is my blood of the

17 <sup>b</sup> In Exodus it is commanded to eat the P. standing. But the custom changed in later times.

18 <sup>c</sup> Some understand by him the Son of Man, but probably Judas is meant.

19 <sup>d</sup> perhaps in a whisper.

20 <sup>e</sup> See 1 Cor. x. 10.

(2) This was the round cake of unleavened bread, ordinarily eaten at the Passover. It was broken into as many pieces as the number of the guests. So did our Lord signify the breaking

[new]<sup>f</sup> covenant, which is poured out<sup>ret. G. L.</sup> for many for remission of sins. And [A.] Tr. I tell you, I will from henceforth by no means drink of this the fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father. 25

And having sung a hymn<sup>g</sup>, they<sup>h</sup> The great went out unto the Mount of Olives. Hallel. Psalms Then saith Jesus unto them, All ye exv. to shall be offended in Me in this night; xviii. for it hath been written<sup>h</sup>, "I will<sup>i</sup> Zech. smite the shepherd, and the sheep of xiii. 7. the flock shall be scattered abroad." 31 But after I am risen again, I will go before you into Galilee. But Peter answered and said unto Him, \*Though all should be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily I tell you, That in this night, before the cock crow, thou shalt thrice deny Me. Peter saith unto Him, Even if I must die with Thee, yet will I not deny Thee. In like manner also spake all the disciples.

Then Jesus cometh with them unto a place called Gethsemane, and saith unto\* the disciples, Sit ye here, while I go yonder and pray. And He took with Him Peter and the two sons of Zebedæus, and began<sup>i</sup> to be sorrowful<sup>as He had never done before.</sup> Then saith He unto them, My soul is exceeding sorrowful fore.<sup>k</sup> A. even unto death; tarry ye here, and<sup>l</sup> or, to be watch with Me. And He went forward a little, and fell on his face, <sup>in great trouble, anxiety.</sup> praying, and saying, [My]<sup>l</sup> Father, if it be possible, let this cup pass by. 1 ret. G. L. from Me: nevertheless, not as I will, A. but as Thou wilt. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, (3) Are ye so entirely unable<sup>m</sup> to watch with <sup>n</sup> or, are ye Me one hour? Watch and pray, that <sup>so without strength!</sup> ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again the second time He 32 went away, and prayed, saying, My

of his own Body. (1 Cor. xi. 2)

(3) Note, to Peter, in connection with Peter's previous declaration. See Dean Hook's Lectures on the Last Days of our Lord's Ministry.

Father, if this\* cannot pass by \*except I drink it, thy will be done.

43

weighed down with grief.

Luke.

Voll

Schlaf.

Luther.

For, here-  
after.

Perhaps said ironi-  
cally. So

Beza,

Meyer.

And He came again, and found them asleep; for their eyes were heavy\*. And He left them, and went away again, and prayed,\* saying the same word. Then cometh He to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that betrayed Me.

And while He was yet speaking, behold Judas, one of the twelve, came; and with him a great multitude with swords and staves, from the chief priests and elders of the people. And he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came up to Jesus, and said, Hail, Rabbi! and kissed Him. And Jesus said unto him, Friend, wherefore art thou here? Then they came, and laid hands on Jesus, and took Him. And, behold, one<sup>a</sup> of them that were with Jesus (4) stretched out his hand, and drew his sword, and struck the slave<sup>b</sup> of the high-priest, and cut off his ear. Then Jesus saith

unto him, Return thy sword into its place; for all they who take a sword shall perish by the sword. Or thinkest thou that I cannot now call on my Father, and He shall give Me more than twelve legions of angels? How then shall the Scriptures be fulfilled, that thus it must be<sup>c</sup>? In that same

hour said Jesus unto the multitudes, As against a thief ye are come out the SS. he fulfilled? For thus must it be. Daily in the temple I sat teaching, yet ye laid not hold upon Me. But So A. T. all this is done, that the Scriptures L. Tr. interrog. of the Prophets might be fulfilled<sup>d</sup>. Then all the disciples forsook Him, and fled.

And they having laid hold on Jesus led Him away to Caiaphas the high-

(4) When the Evangelical histories were first formed, prudence required that St. Peter's name

priest, where the scribes and the elders were assembled. But Peter was following Him afar off unto the hall of the high-priest, and having gone in, sat down with the attendants\* to see<sup>e</sup> or, perhaps, the end. Now the chief priests\* and officers who the whole Sanhedrim were seeking had apprehended Jesus, that they might put Him to death; yet found Jesus. None, [even] though many false-witnesses came forward.\* But at last there came two [false-witnesses]<sup>f</sup>, y ret. G. L. and said, This fellow said, I am able to throw down the temple of God, and within three days to build it. And the high-priest, having arisen up, said unto Him, Answerest thou not what it is<sup>g</sup> which these witness against<sup>h</sup> i. e. wilt thou not explain it? And the high-priest answered and<sup>i</sup> many said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast truly said. Besides, I tell you, From this time<sup>j</sup> ye shall see the Son of Man<sup>k</sup> so A. sitting on the right hand of the Power, and coming upon the clouds of heaven.

Then the high-priest rent his garments<sup>l</sup>, saying, He hath blasphemed! <sup>m</sup> the Simla, what further need have we of witness<sup>n</sup> or upper garment; behold, now ye heard the\* not the blasphemy. What think ye? And priestly they answered and said, He is liable robes. The act to death. Then did they spit on his face, and struck Him with their fists, formal and others smote Him with the back one. See of their hands<sup>o</sup>, saying, Prophesy<sup>p</sup> or, unto us, Christ! Who is it that smote haps, with a staff. A. Ewald, So and others.

Now Peter sat without in the hall<sup>q</sup>, and there came to him a maid-servant, <sup>r</sup> or, court. saying, Thou too wast with Jesus the Galilean. But he denied before all, saying, I know not what thou art saying. And when he was come out towards the portico, another maid saw him, and saith unto them that were there, This fellow too was with Jesus the Nazarene. And again he denied should not be publicly mentioned. Not so when John wrote.

72 with an oath, I do not know the man. And after a little time there came up they that stood by, and said unto Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And immediately a cock crew. And Peter remembered the saying of Jesus, which said,\* Before the cock crow, thou shalt thrice deny Me. And he went out, and wept bitterly.

XXVII. AND when morning was come, all the chief priests and elders of the people took counsel<sup>b</sup> against Jesus to put Him to death; and having bound Him, they led Him away, and delivered Him to <sup>c</sup>Pontius Pilate the governor.

Then Judas, who betrayed Him, when he saw that He was condemned, being struck by remorse, returned the thirty pieces of silver to the chief priests and elders, saying, I sinned<sup>d</sup> in that I betrayed \* innocent blood. But they said, What is it to us? see thou to that. And having cast down

<sup>1</sup>τὸν τραχὺν ναὸν, in the Holy Place.  
<sup>e</sup> or, strangled.

the pieces of silver in the temple<sup>1</sup>, he retired, and went away and hanged<sup>e</sup> himself. And the chief priests took the silver pieces, and said, It is not lawful to cast them into the treasury, because it is a price given for blood.

7 And they took counsel, and bought with them the field of the potter, for the burial of strangers. Therefore that field was called, A field of blood, up to this day<sup>a</sup>. Then was fulfilled that which was spoken by Jeremiah the prophet(4), saying, "And they took the thirty pieces of silver, the value of him who had been valued, whom they of the sons of Israel did value, and gave them for the field of the potter, as the Lord enjoined me."

11 And Jesus was placed before the governor: and he asked Him, saying,

(4) This quotation is not from Jeremiah, in whose writings it is not found, but from Zechariah xi. 13. Augustine [Lange] considered it a mistake of memory. See Whitby's note. "Various means of evading this have been resorted to, which are not

Art thou the King of the Jews? And Jesus said unto him, Thou sayest truly. And on his being accused by the chief priests and elders, He answered nothing. Then Pilate saith unto Him, Hearest thou not how many things they witness against thee? And He gave no answer to even one word; insomuch that the governor marvelled greatly. And at the feast the governor was wont to release to the multitude one prisoner, whomsoever they would. And they had then a notable prisoner, called Barabbas<sup>f</sup>. With some MSS. When therefore they were gathered together, Pilate said unto them, Whom <sup>g</sup>Origen T. wish ye that I should release unto <sup>h</sup>Jesus-Ba- you? Barabbas, or Jesus who is rabbas. He called Christ? For he knew that through envy they had delivered Him the com- up. And when he was sat down on mon read- in his the judgment-seat, his wife sent unto last edi- him, saying, Have thou nothing to do with that just man; for I suffered Tregelles, A. and De many things this day in a dream Wette.

But the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. And the governor answered and said unto them, Which of the two do you wish that I should release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do with Jesus, who is called Christ? They all say, \*Let him be crucified. But he said, Why, what evil hath he done? And they were crying out the more, saying, Let him be crucified. And when Pilate saw that he prevailed nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of this blood;\* see ye to it. Then answered all the people, and said, His blood be upon us, and upon our children! Then released

worth recounting." Alford. The LXX read καθεστεῖτο εἰς τὸ χωρευτήριον . . . "cast (the silver pieces) into the melting-pot." The passage is obscure throughout.

he unto them Barabbas; but Jesus, when he had scourged Him, he delivered to be crucified.

¶ Then the soldiers of the governor having taken Jesus into the common hall, brought together about Him the whole cohort; and when they had stripped Him, they put on Him a scarlet robe. And having platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, O King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And when they had mocked Him, they took the robe off from Him, and put his own garments on Him, and led Him away to crucify Him. And as they were coming out, they found a

man of Cyrene, by name Simon; him they pressed to bear his cross.

¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave Him to drink wine mingled with gall; and when He had tasted, He would not drink. And when they had crucified Him, they parted his garments, casting lots.\* And sitting down, they were watching Him there; and they set above his head his accusation written, This is Jesus the King of the Jews. Then are crucified with Him two thieves, one on the right hand, and the other on the left. And the passers-by blasphemed Him, wagging their heads, and saying, O thou that

throwest down the temple, and in three days buildest it, save thyself! If thou be Son of God, come down from the cross! Likewise also the chief priests mocking Him, with the scribes and elders, said, Others he saved; himself he cannot save. A king of Israel he is! Let him come down now from the cross, and we will believe on him. He trusted on God: let Him deliver him now if He will have him, for he said, I am the Son of God. The thieves also, who were

crucified with Him, cast the same in his teeth.

¶ And from the sixth hour there was darkness over all the land until the ninth hour\*. And about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lema sabacthani: that is,\* My God, my God, why hast Thou forsaken Me? And some of them that stood there, when they heard that, said, This man is calling for Elias. And straightway one of Chaldees ran, and took a spunge, and having filled it with vinegar, put it on a reed, and gave Him to drink. But the rest said, Let be, let us see whether Elias is coming to save him. And Jesus having again cried out with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent from the top to the bottom in twain: and the earth was shaken, and the rocks were rent; and the tombs were opened, and many bodies of the saints that slept were raised, and came out of the tombs after his resurrection, and entered into the holy city, and appeared unto many. Now the centurion, and they that were with him, watching Jesus, when they saw the earthquake, and those things that were done, were greatly afraid, saying, Truly a Son of God was this! And there were there many women beholding afar off, who had followed Jesus from Galilee, ministering unto Him; among whom was Mary the Magdalene<sup>a</sup>, and Mary<sup>a</sup> the mother of James and Joses, and Magdalene<sup>a</sup> the mother of the sons of Zebedaeus.

¶ And when the even was come, there came a rich man from Arimathea<sup>b</sup>, probably named Joseph, who also himself was Rama or Rama-thaim in and asked for the body of Jesus. Ephraim. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in pure linen, and laid it in his own new tomb, which he had hewn out in the rock: and having rolled a great stone to the door of the sepulchre, he

<sup>a</sup> L. reads  
<sup>b</sup> ηγραπεν  
So Meyer.

<sup>c</sup> probably  
made of  
sprays of  
the *Pali-*  
*rus acule-*  
*atus*, or  
Christ-  
thorn.

<sup>a</sup> ηγραπεν  
σαν || ch. v.

<sup>b</sup> 33.

<sup>c</sup> 33.

<sup>d</sup> So L. T.

<sup>e</sup> Tr. vine-

<sup>f</sup> gar, A. G.

<sup>g</sup> but (?) See

<sup>h</sup> note on

<sup>i</sup> John xix.

<sup>j</sup> The χαρδ

<sup>k</sup> was per-

<sup>l</sup> haps worm.

<sup>m</sup> wood.

<sup>n</sup> Lango.

<sup>o</sup> on a

<sup>p</sup> small

<sup>q</sup> white ta-

<sup>r</sup> ble, "titu-

<sup>s</sup> lus."

departed. And there were there Mary the Magdalene, and the other Mary, sitting over against the sepulchre. And on the morrow, (6) which was the day after the preparation, there were gathered together the chief priests and the Pharisees unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made safe until the third day, lest his disciples come\* and steal him away, and say unto the people, He has risen from the dead; and so the last error shall be worse than the first. Pilate said unto them, Ye have a guard: go, make it as safe as ye know how. So they went, and made the sepulchre safe, having sealed the stone, (7) by aid of the guard.

<sup>c</sup> So Lightfoot, Grotius, Bengel. At the end of the S. A. A.V.

<sup>d</sup> So Hammond, Le Clerc. Probably a concussion of the air with thunder, a whirlwind. And came and rolled back the stone,\* and sat upon it. And his appearance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead. And the angel answered

5 and said unto the women, Fear not ye: for I know that ye are seeking Jesus the crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that He has risen from the dead; and, behold, He goeth before you into Galilee; there ye shall see Him.

(6) Which was the Sabbath. "Sabbati periphrasis, qua Matthaeus magna de causa est usus: fortasse quia Sabbatum iudaicum jam noluit appellare *Sabbatum*." Bengel.

(7) A string was stretched across the stone, and sealed to the rock at both ends with wax, or clay. See Dan. vi. 17. "By aid of the guard" (*μετὰ τῆς κονστρώδας*) refers rather to the making safe, than to the sealing. So Luther. But Vulg.

Lo, I told you. And departing quickly from the sepulchre with fear and great joy, they did run to bring his disciples word. And,\* behold, Jesus met them, saying, Hail! And they came and held Him by the feet, and did homage unto Him. Then saith Jesus unto them, Be not afraid; go tell my brethren that they depart into Galilee, and there shall they see Me.

Now as they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that had happened. And when they had assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this be repeated to the governor<sup>e</sup>, we will persuade him, and set you at ease.

<sup>e</sup> See Lange. So they took the money, and did as witness of they were taught; and this account before the of the matter is commonly reported <sup>before the</sup> <sup>A.</sup> governor. among the Jews until this day<sup>f</sup>.

Then the eleven disciples went away into Galilee, to the mountain where Jesus had appointed them. And when they saw Him, they did homage,\* but some doubted<sup>g</sup>. And Jesus came up and spake unto them, saying, All power is given unto Me at which the narrative was written. in heaven, and upon the earth. Go ye,\* and make-disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I commanded you: and, lo, I am with you all the days, even unto the close <sup>or, wavered.</sup> <sup>b</sup> of the age<sup>b</sup>. (8)

renders it, *signantes lapidem cum custodibus*.

(8) The testimony of the ancient Fathers is unanimous to the fact, that the Gospel of St. Matthew was originally written in "Hebrew," that is, in Syro-Chaldaic. The name of the Greek translator is unknown. His version was current in very early times: probably before the end of the first century.

# THE GOSPEL ACCORDING TO (ST.) MARK.

• Note L.'s  
punctua-  
tion.

• See Mal.  
iii. 1.  
Isa. xl. 3.

✓ Tr.

• i. e. a  
baptism  
engaging  
to repen-  
tance.  
Winer.

• Gr. mak-  
ing pro-  
clamation.

THE beginning of the Gospel of Jesus Christ, Son of God <sup>a</sup>.

As it hath been written in Isaiah † the prophet<sup>b</sup>, "Behold, I send forth thy messenger before thy face, who shall prepare thy way."<sup>c</sup> "A voice of one crying, in the wilderness, Prepare ye the way of the Lord, make straight his paths." John was baptizing in the wilderness, [and] proclaiming a baptism of<sup>c</sup> repentance for remission of sins.

And there went out unto him all the country of Judæa, and all they of Jerusalem, and were baptized by him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of skins about his loins; and he did eat locusts and wild honey. And he was preaching<sup>d</sup>, saying, There cometh the mightier than I after me, the thong of whose sandals I am not worthy to stoop down and unloose. I\* baptized you with water; but He shall baptize you with the Holy Ghost. And it came to pass in those days, there came Jesus from Nazareth of Galilee, and was baptized in the Jordan by John. And forthwith on his going up from the water, He saw the heavens cleft asunder, and the Spirit as a dove descending upon Him; and there was a voice from the heavens, Thou art my Son, the beloved one, in Thee am I well pleased. And immediately the Spirit driveth Him out into the wilderness.

And He was\* in the wilderness forty days, tempted by Satan; and was with the wild beasts; and the angels were ministering unto Him.

And after that John had been delivered up<sup>e</sup>, came Jesus into Galilee, <sup>e</sup>i. e. im- proclaiming the Gospel of<sup>f</sup> God, <sup>f</sup>prisoned. saying, The time hath been fulfilled, and the kingdom of God is at hand; repent ye, and believe in the Gospel. And as He was walking by the sea of Galilee, He saw Simon and Andrew the brother of Simon † casting <sup>their</sup> nets in the sea; for they were fishers. <sup>He vi</sup> And Jesus said unto them, Come ye after Me, and I will make you to <sup>β</sup> become fishers of men. And straightway they forsook the\* nets, and followed Him. And when He had gone a little further, <sup>\*</sup> He saw James the son of Zebedæus, and John his brother, who also were in the ship mending the nets. And straightway He called them; and having left their father Zebedæus in the ship with the hired servants, they went away after Him.

And they enter into Capernaum. And straightway on the sabbath-day He [went into, and]<sup>f</sup> was teaching <sup>om. A. T.</sup> in the synagogue: and they were <sup>ret. G. (?)</sup> astonished at his doctrine; for He was teaching them as *one* having authority, and not as the Scribes. And [forthwith] there was in their synagogue a man with an unclean spirit; and it cried out, saying,\* What have we to do with Thee, Jesus the

24 Nazarene? art thou come to destroy us? I know Thee who Thou art, the Holy One of God. And Jesus rebuked it, saying, Hold thy peace, and come out of him. And the unclean spirit, when it had convulsed him, and cried out with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What\* is this?\* A new doctrine *this*! \*With

<sup>¶ So L. Tr.</sup>  
<sup>A. reads,</sup>  
<sup>A new doc-</sup>  
<sup>trine with</sup>  
<sup>authority,</sup>  
<sup>L. and T.</sup>  
<sup>make next</sup>  
<sup>clause</sup>  
<sup>interrog.</sup>  
<sup>So Tr.</sup>  
<sup>¶ A. adds,</sup>  
<sup>every</sup>  
<sup>where.</sup>  
<sup>om. T. L.</sup>  
<sup>G. [Tr.]</sup>  
<sup>¶ He: L.</sup>  
<sup>Tr.</sup>

And the report of Him went forth immediately<sup>b</sup> into all the surrounding district of Galilee. And forthwith, as they<sup>i</sup> were coming out of the synagogue, they came into the house of Simon and Andrew, with James and John. But the mother-in-law of Simon

lay sick of a fever, and anon they tell Him of her. And He came forward, and lifted her up, laying hold of her hand; and the fever left her immediately, and she ministered unto them. And at even, when the sun did set, they brought unto Him all that were diseased, and the demoniacs; and there was the whole city gathered together at the door. And He healed many that were afflicted with divers diseases, and cast out many demons; and suffered not the demons to speak, because they knew Him. And in the morning, rising up a great while be-

<sup>¶ from the</sup>  
<sup>House of</sup>  
<sup>Peter and</sup>  
<sup>Andrew.</sup>

fore day, He went out<sup>k</sup>, and departed into a solitary place, and there was praying. And there followed after Him Simon, and they that were with him; and\* they\* found Him, and say unto Him, All are seeking Thee.

<sup>¶ A. T.</sup>  
<sup>om. L.</sup>  
<sup>¶ Gr. vil-</sup>  
<sup>lage-towns,</sup>  
<sup>places not</sup>  
<sup>entitled to</sup>  
<sup>be called</sup>  
<sup>cities. So</sup>

And He saith unto them, Let us go [elsewhere'] into the next towns<sup>m</sup>, that I may preach there also; for therefore came I forth. And He was preaching in their synagogues throughout the whole of Galilee, and casting out the demons.

<sup>¶ L. T.</sup>  
<sup>[Lid. and</sup>  
<sup>Scott.]</sup>  
<sup>¶ ret. G. A.</sup>  
<sup>[Tr.] om.</sup>

And there cometh unto Him a leper, beseeching Him, [and falling down on his knees before Him<sup>n</sup>,] and saying unto Him, If Thou wilt, Thou canst

make me clean. And [Jesus]<sup>o</sup>, moved <sup>¶ om. L. T.</sup> with compassion, stretched forth his hand, and touched him, and saith unto him, I will; be thou clean. And [while He was speaking]<sup>p</sup>, immediately <sup>¶ G. (but?)</sup> the leprosy departed from him, and <sup>¶ A. om. L.</sup> he was cleansed. And having vehemently charged him, He forthwith led him out, and saith unto him, See thou say nothing to any man<sup>q</sup>; but go thy <sup>¶ See thou</sup> way, shew thyself to the priest, and <sup>¶ tell no man.</sup> offer for thy cleansing those things which Moses commanded, as a testimony unto them. But he went out, <sup>¶ L.</sup> and began to proclaim it much, and to spread abroad the account, so that He could no longer openly enter into a city, but was without in desert places: and they came to Him from every quarter.

II. AND on his entering again into Capernaum after *some* days, it was noised that He was in doors<sup>r</sup>, and <sup>¶ or, at</sup> straightway many were gathered together, so that not even the places about the door<sup>s</sup> could contain them; <sup>¶ neither</sup> and He was speaking the word unto <sup>the vestibule, nor</sup> them. And they come unto Him, the space bringing a paralytic, borne by four. round it. And not being able to come nigh <sup>¶ Grotius.</sup> unto Him for the crowd, they uncovered the roof where He was; and <sup>¶ Elsley.]</sup> having dug it out<sup>t</sup>, they let down the <sup>¶ by re-</sup> litter<sup>u</sup> on which the paralytic lay. <sup>¶ moving the</sup> plaster and And when Jesus saw their faith, He broken saith unto the paralytic, Son, thy sins tiles. be forgiven.\* But there were certain <sup>¶ a porta-</sup> of the Scribes sitting there, and reasoning in their hearts, Why doth this <sup>¶ used for</sup> man thus speak? He blasphemeth<sup>v</sup>: <sup>¶ So Vulg.</sup> who is able to forgive sins but God <sup>¶ Quid hic</sup> only? And immediately when Jesus <sup>¶ sic loqui-</sup> perceived in his spirit that they were <sup>¶ tur? Blas-</sup> so reasoning within themselves, He <sup>¶ phemal!'</sup> saith unto them, Why reason ye these things in your hearts? Whether is easier<sup>w</sup> to say to the paralytic, Thy sins be forgiven; or to say, Rise, take up thy litter, and walk? But that ye may know that the Son of Man hath power upon the earth to forgive sins, —He saith to the paralytic, I say

<sup>¶ 2</sup>

unto thee, Arise, take up thy litter, and go thy way into thine house. And he arose, and immediately took up the litter, and went forth in the presence of all; so that they all were amazed, and glorified God, [saying,] We never saw it on this fashion.

17 And He went forth again by the sea-side; and all the multitude resorted unto Him, and He was teaching them. And as He was passing by, He saw Levi, the son of Alphæus, sitting at the tax-office; and He saith unto him, Follow Me. And he arose, and followed Him. And it came to pass, that, as He was reclining at meat in his house, many tax-collectors also and sinners reclined together with Jesus and his disciples. And the Scribes and the Pharisees, when they saw Him eating with the sinners and tax-collectors, said unto his disciples, How is it that He is eating and drinking with the sinners and the tax-collectors? And when Jesus heard it, He saith unto them, The strong have no need of a physician, but *only* the sick. I came not to call righteous men, but sinners.\*

<sup>1</sup> So L. T. G. Tr. *He is eating,* etc. A.

18 And the disciples of John and the Pharisees were in-the-habit-of-fasting: and they come and say unto Him, Why do the disciples of John and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the sons of the bridechamber fast, so long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast: but the days will come, when the bridegroom shall be taken away from them, and then shall they fast in that day. No man\* seweth a piece of undressed cloth upon an old garment; if he do, the filling up taketh away from it, the new from the old\*, and a worse rent is made. And no man putteth new wine into old bottles<sup>b</sup>: if he do, the \* wine will burst<sup>c</sup> the bottles, and the wine perishes, and the bottles also;

[but new wine must be put into new bottles].<sup>d</sup>

<sup>d</sup> ret. G. L.

And it came to pass, that He went [Tr.] om.  
A. T. on the sabbath-day through the corn-fields, and his disciples began as they went to pluck<sup>e</sup> the ears of corn. <sup>f</sup> So A. V. but Gr. And the Pharisees said unto Him, Behold, why are they doing on the <sup>begin to make away</sup> sabbath that which is not lawful? (by) plucking. And He said unto them, Did ye never read what David did, when he had <sup>1</sup> D. <sup>2</sup> to need, and was hungry, himself, and they who were with him; how he entered into the house of God during the high-priesthood of Abiathar<sup>f</sup>, and <sup>1</sup> Sam. xxii. ate the loaves of the presentation, <sup>2</sup> and see which it is not lawful to eat except A's note. for the priests, and gave also to those who were with Him? And He said unto them, The sabbath was made for man, <sup>g</sup> not man for the sabbath. <sup>h</sup> T. A. add <sup>i</sup> cal. om. L. So that the Son of Man is Lord also with t. r. of the sabbath.

III. AND He entered again into a<sup>b</sup> synagogue; and there was a man<sup>b</sup> L. G. the. there having a withered hand; and they were watching Him, whether He would heal him on the sabbath-day, that they might accuse Him. And He saith unto the man who hath the withered hand, Rise up in the midst<sup>i</sup>. <sup>Up! into the midst!</sup> Meyer. And He saith unto them, Is it lawful on the sabbath-days to do good or to do evil<sup>j</sup>, to save a life, or to kill? But they held their peace. And when He had looked round on them with anger, being grieved for the obduracy of their hearts, He saith unto the man, Stretch out [thy] hand. And he stretched it out, and his hand was restored.\* And the Pharisees went forth, and straightway with the Herodians<sup>k</sup> took counsel against Him, <sup>l</sup> See || Matt. how they might destroy Him. note.

And Jesus with his disciples withdrew to the sea<sup>l</sup>, and a great multitude from Galilee followed,\* and from Judæa, and from Jerusalem, and from Idumæa, and beyond the Jordan, and they about Tyre and Sidon, a great multitude, hearing what great things He was doing<sup>m</sup>, came unto <sup>n</sup> L. with t. r. doth, A. T. Tr.

\* See || Matt.

\* So A.

<sup>b</sup> See || Matt.

\* So I.

¶ Him. And He spake to his disciples, that a small ship should wait on Him because of the multitude, lest they should throng Him. For He had healed many; so that they pressed upon Him to touch Him, as many as had plagues. And the unclean spirits, when they beheld Him, fell down before Him, and cried, saying, Thou art the Son of God. And He strictly charged them that they should not make Him known<sup>o</sup>.

Some add, because they knew that He is the Christ. [L.] And He nominated<sup>p</sup> twelve, that they should be with Him, and that He might send them forth to preach, and to have power<sup>q</sup> [to heal diseases and] to cast out the demons. And He gave to Simon the name of Peter; and James the son of Zebedæus, and John the brother of James, and He gave them the name of Boanerges, which is, Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscarioth, who also betrayed Him.

<sup>r</sup> or, home. And they come into a house<sup>r</sup>; and A.V. marg. the multitude cometh together again, so that they were unable even to eat bread. And his kinsfolk<sup>t</sup> having heard this, went out to lay hold on Him; for they said, He is beside Himself.

2 3 And the scribes who came down from Jerusalem said, He hath Beëlzeboul; and, By the prince of the demons casteth He out the demons. And having called them unto Him, He said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand; and if a house be divided against itself, that house shall not be able to stand; and if Satan have risen up against himself, and hath been divided, he cannot stand, but hath an end. And no man can

enter into the house of the mighty one to plunder his goods, except he shall first bind the mighty one, and then he will plunder his house. Verily I tell you, That all sins shall be forgiven unto the sons of men, and the blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost<sup>(1)</sup> hath not forgiveness for ever<sup>u</sup>, but is<sup>v</sup> Gr. to the liable to eternal sin<sup>w</sup>: because they said, He hath an unclean spirit.

¶ So all our texts: and Vulg. Reus sent unto Him, calling Him. And a crowd was sitting round Him. And they say unto Him, Behold, thy reading mother and thy brethren and thy sisters without are seeking for Thee. And He answered and said unto them, Who is my mother, or my brethren? So T. A. And having looked round about on those who sat about Him, He saith, Behold my mother and [my] brethren! his mother For whosoever shall perform the will<sup>x</sup> of God, the same is my brother, and \* So G. L. with t. r. A. T. read

IV. AND again He began to teach by the sea-side; and there was gathered unto Him a great multitude, so that He entered into a ship, and sat in the sea, and all the multitude was towards<sup>z</sup> the sea on the land. So Winer. And He taught them many things in parables, and said unto them in his teaching, Harken. Behold, there went out the sower to sow. And it came to pass in the sowing, that some fell by the side of the path, and the birds\* came and devoured it up. And other fell upon the stony ground, and where also it had not much earth; and immediately it sprang up, because it had no depth of earth: and when the sun rose, it was scorched; and because it had no root, it withered away. And other fell into the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded

(1) i. e. by attributing the operations of the Divine Spirit to diabolical agency: "because they

fruit, springing up and increasing, and brought forth one thirty and one sixty and one a hundred-fold. And He said,\* He that hath ears to hear, let him hear. And when He was in

private, they that were about Him and the twelve asked of Him the parables<sup>b</sup>. And He said unto them, Unto you is given\* the mystery of the kingdom of God: but unto them that are without all these things are done in parables; that seeing they may see, and may not perceive; and hearing they may hear, and not understand; lest at any time they should return, and\* it should be forgiven them. And He saith unto them,

So T. A. with best MSS.  
1, 3 Know ye not this parable? and how will ye know all the parables? The sower soweth the word. Now these are they by the pathside where the word is sown; and when they have heard, forthwith cometh Satan, and taketh away the word which hath been sown into them.\* And these are they likewise that are sown upon the stony *places*, who when they have heard the word, immediately with joy receive it; yet have not root in themselves, but endure for a time *only*; then when affliction or persecution ariseth because of the word, forthwith they are offended. And others are

So G. T. Tr. in  
her  
hearts L.  
with t. r.  
1, 4 they that are sown into the thorns: these are they who heard<sup>d</sup> the word; and the anxious cares of\* the age, and the deceitfulness of riches, and the strong desires after other things<sup>e</sup> entering in, choke the word, and it becometh unfruitful. And these are they that were sown on the good ground; such as hear the word, and receive<sup>f</sup> it, and bring forth fruit, one thirty and one sixty and one a hundred-fold. And He said unto them, Is the lamp brought to be put under the bushel, or under the couch, and not to be set on the lamp-stand?

So T. A. Tr. hear  
L. with t. r.  
1, 5 For there is nothing hid which shall not be made manifest; neither was any thing kept-secret, but that it should come to light. If any one hath

ears to hear, let him hear. And He said unto them, Take heed what ye <sup>24</sup> hear. With what manner you mete, it shall be measured to you, and unto you\* shall more be given<sup>g</sup>. For he<sup>h</sup> See Appendix. that hath, to him shall be given; and

he that hath not, even that which he hath shall be taken away from him. And He said, So is the kingdom of God, as if a man shall have cast the seed upon the ground, and he sleep, and rise night and day, and the seed springeth and groweth, he himself knoweth not how. \* The ground of itself bringeth forth fruit; first the blade, then the ear, then full corn in the ear. But when the fruit offers itself, then he putteth forth the sickle, because the harvest is come. And He said, How shall we compare the kingdom of God? Or in what parable shall we place it? As a grain of mustard-seed, which, when it was sown upon the ground, is less than all the seeds which are on the ground; yet when it is sown, it groweth up, and becometh greater than all the herbs, and maketh great branches; so that the birds of heaven may lodge under the shadow of it. And with many such parables spake He unto them the word, according as they were capable of receiving it; but without a parable He spake not unto them; and in private to his own disciples He expounded all things.

1, 6 And He said unto them on that same day, when even was come, Let us pass over unto the other side. And having sent away the multitude, they take Him even as He was<sup>i</sup> in <sup>s. i.e. with</sup> the ship, and other\* ships were with out any preparation. And there arose a great storm of wind, and the waves were beating into the ship, so that the ship<sup>j</sup> was now full. And He was in the hinder part of the ship, sleeping on the pillow<sup>k</sup>; and they awake Him, and say unto Him, Master, carest Thou not that we are perishing? And He arose, and rebuked the wind, and said by our unto the sea, Be silent: be still. Lord as a pillow. A.

35 And the wind lulled, and there was a great calm. And He said unto them, Why are ye [thus] fearful? How\* have ye not faith? And they were afraid with a great fear, and said one to another, Who then is this, that even the wind and the sea obey Him?

V. AND they came unto the other side of the sea, into the country of the Gerasenes<sup>1</sup>. And when He had come out of the ship, [immediately]<sup>2</sup> there met Him out of the tombs a man with an unclean spirit, who had his abode in the tombs<sup>3</sup>, and not even with a chain could any man longer bind him; because that he had often been bound with chains and fetters, and the chains had been riven asunder by him, and the fetters broken in pieces; and no one was able to tame him.

And always by night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus afar off, he ran and did homage unto Him; and having cried out with a loud voice, saith, What have I to do with Thee, Jesus, Son of the most-high God? I adjure Thee by God that Thou torment me not. For He was saying unto him, Thou unclean spirit, come out of the man. And He asked him, What is thy name? And he\* said, Legion is my name; for we are many. And he besought Him much that He would not send them away out of the country. And there was there nigh unto the mountain a great herd of swine feeding. And\* [the demons] besought Him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd rushed down the steep place into the sea,\* to the number of two thousand, and were choked in the sea. And they that were feeding them fled, and told it in the city, and in the country-villages<sup>m</sup>. And they came to see what it was

which was done. And they come to Jesus, and see the demoniac sitting, clothed, and in his right mind,—him, *namely*, who had the Legion,—and they were afraid. And they that saw it told them how it befell to the demoniac, and concerning the swine. And they began to entreat Him to depart from their boundaries. And on his entering into the ship, he that had been a demoniac prayed Him that he might be with Him. And He\* suffered him not, but saith unto him, Go to thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in the Decapolis how great things Jesus had done for him; and all men did marvel.

And when Jesus had passed over again by ship unto the other side, much people was gathered unto Him; and He was by the sea-side. And\* there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at his feet, and besought Him greatly, saying, My little daughter is at the point of death; *I pray Thee*, come and lay thy hands on her, that she may be saved, and live. And He went with him; and much people followed Him, and thronged Him. And a [certain] woman, who had an issue of blood twelve years, and had suffered much under many physicians, and having spent all that she had, was yet nothing better, but rather grew worse,—having heard of Jesus, came in the press behind, and touched his garment. For she was saying, If I may but touch his garments, I shall be made whole. And immediately the fountain of her blood was dried up, and she knew in her body that she was healed of the plague. And Jesus, immediately knowing in Himself that the power<sup>n</sup> had gone out of Him, <sup>or, the</sup> force. turned round in the press, and said, *virtue*, Who touched my garments? And his A.V.

<sup>1</sup>G.L.T.Tr.  
Gerasenes.

<sup>2</sup>A. See  
Matt.

<sup>3</sup>See note  
on Matt.

viii.

<sup>1</sup>See note  
on Matt.

viii.

<sup>2</sup>See note  
on Matt.

viii.

<sup>3</sup>See note  
on Matt.

viii.

<sup>4</sup>See note  
on Matt.

viii.

<sup>5</sup>See note  
on Matt.

viii.

<sup>6</sup>See note  
on Matt.

viii.

<sup>7</sup>See note  
on Matt.

viii.

<sup>8</sup>See note  
on Matt.

viii.

<sup>9</sup>See note  
on Matt.

viii.

<sup>10</sup>See note  
on Matt.

viii.

<sup>11</sup>See note  
on Matt.

viii.

<sup>12</sup>See note  
on Matt.

viii.

<sup>13</sup>See note  
on Matt.

viii.

<sup>14</sup>See note  
on Matt.

viii.

<sup>15</sup>See note  
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<sup>16</sup>See note  
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31 disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her who had done this thing. But the <sup>as offend- ing against the law; Levit. xv. 19. &c.</sup> woman, frightened and trembling, knowing what had been done to her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go to peace, and be whole from thy plague. While

He was yet speaking, there come from the ruler of the synagogue's house certain who said, Thy daughter is dead: why troublest thou the Master any further? But Jesus having straightway overheard the message being spoken <sup>p.</sup>, saith unto the ruler of the synagogue, Fear not, only believe. And He suffered no one to follow together with Him, save Peter, and James, and John the brother of James. And they come

32 to the house of the ruler of the synagogue; and He seeth a tumult, and folk weeping and wailing greatly. And He entered in, and saith unto them, Why make ye this ado, and weep? The child is not dead, but sleepeth <sup>1.</sup> And they derided Him. But having put them all out, He taketh the father of the child, and the mother, and them that were with Him, and entereth in where the child was.\* And when He had taken hold of the child's hand, He saith unto her, Talitha Koum: which is, being interpreted, Damsel, I say unto thee, arise. And immediately the damsel rose up, and walked; for she was of the age of twelve years. And [forthwith]<sup>†</sup> they were astonished with a great astonishment. And He strictly charged them that no one should know this; and He commanded that something should be given her to eat.

<sup>r. add T.</sup> (2) So Justin Martyr (Dial. cum Tryph.) not only speaks of Him as the son of a carpenter, and "reckoned as a carpenter;" but saith, *ταύρα γάρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ἀν., ἀπρόπα καὶ ζυγά,* that being among men He made rakes

VI. AND He went out thence, and cometh <sup>So A. T.</sup> into his own country; and <sup>Tr. came.</sup> his disciples follow Him. And when <sup>L.</sup> the Sabbath-day was come, He began to teach in the synagogue; and the many hearing *Him* were astonished, saying, Whence hath this man these things, and what is the wisdom which is given unto Him, *that even such* <sup>is it that even such.</sup> or, how mighty works are wrought by his hands? Is not this the carpenter, <sup>(2)</sup> Whitby. the son of Mary, and a brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in Him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kinsfolk, and in his own house. And He could<sup>w</sup> there do no mighty <sup>"Id est,</sup> work, except that He laid his hands <sup>non poterant fieri</sup> upon a few infirm folk, and healed <sup>virtutes, quia homines</sup> them. And He marvelled because of <sup>erant in-</sup> their unbelief. <sup>Bengel.</sup>

And He made a circuit through the villages, teaching. And He called unto Him the twelve, and began to send them forth by two and two; and gave them power over the unclean spirits; and commanded them that they should take nothing for the journey, save a staff only; no bread, nor scrip, nor money in the belt; but be shod with sandals: and, *said He*, put not on two upper garments. And He said unto them, In what place soever ye enter into a house, there abide until ye depart from that place. And whatsoever place<sup>x</sup> shall not re- <sup>So A. T.</sup> ceive you, nor the inhabitants thereof <sup>Tr. whoso-</sup> ever shall hear you, on going out thence, shake not <sup>L.</sup> off the dust which is under your feet <sup>with t. r.</sup> for a testimony against them.\* And they went forth, and proclaimed that men should repent; and they cast out many demons, and anointed with oil many infirm folk, and healed *them.*

and yokes, which are among the works of carpenters. (Cont. Celsum.) Whitby, in loc. Attempts have been made in some MSS. to get rid of the fact implied. See readings in Tr.

not king properly, but only tetrarch. See || Matt. And Herod the king<sup>1</sup> heard of *Him*; for his name was becoming well-known, and he said, John the Baptist is risen from the dead, and therefore the powers do work in him. But others said, It is Elijah. But others said, He is *but* a prophet, like one of the prophets. But when Herod heard thereof, he said, \*John whom I beheaded—he is risen [from the dead].<sup>2</sup> For Herod himself had sent forth and laid hold on John, and had bound him in prison<sup>a</sup> for Herodias' sake, his brother Philip's wife: for he had married her. For John said unto

Herod, It is not lawful for thee to have the wife of thy brother. So Herodias persecuted him, and wished to kill him, but was not able; for Herod was afraid of John, knowing that he was a just man and a holy, and he was keeping him safely<sup>b</sup>; and having heard him, he did many things<sup>c</sup>, and listened to him with pleasure. And when a convenient<sup>d</sup> day was come, when Herod on his birthday made a supper<sup>e</sup> to his lords, his captains of thousands, and chief men of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that were reclining at meat with him—then said the king unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it unto thee, even unto the half of my kingdom.(3) And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the baptizer<sup>f</sup>. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by on a salver the head of John the Baptist. And the king was exceeding sorry; yet on account of the oaths and the guests, he would not refuse her. And immediately the king sent a soldier of the body-guard<sup>g</sup>, and

(3) "This was a grand imitation of the great Alnusuerus, (Esther vii.2.) but in one without the <sup>1</sup>om. T. A. dead.]<sup>2</sup> at Ma-cherus. See || Matt. <sup>a</sup>that he should not be killed by Herodias. <sup>b</sup>Ewald and Meyer read πολλὰ ἡπέρει. <sup>c</sup>or, perhaps, a festal day. So Ham-mon, but Grotius, A. &c. as text. <sup>d</sup>3

<sup>e</sup>τοῦ βαπ-τίστης, perhaps with a con-temptuous meaning. <sup>f</sup>lance. <sup>g</sup>σπεικούλας τορα. See Seneca: De ira: i. 16. Wet-stein. [Lange.]

commanded his head to be brought. And he went and beheaded him in the prison, and brought his head on a salver, and gave it to the damsel: and the damsel gave it to her mother. And his disciples when they heard, came and took up his corpse, and laid it in a tomb.

And the Apostles were gathered together unto Jesus, and told Him all things, what they had done, and what they had taught. And He saith unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure even to eat. And they departed into a desert place by ship privately. And\* they saw them going, and many knew;\* and by land<sup>h</sup> So A. or, from all the cities they hastened <sup>on foot</sup> together thither, and outwent them.\* And having disembarked<sup>i</sup>, He \* saw <sup>or, having</sup> a great multitude, and was moved <sup>gone out</sup> with compassion toward them, be-cause they were as sheep not having (from his solitude). Meyer. a shepherd, and He began to teach them many things. And when the day was now far spent, his disciples came up to Him, and said, The place is desert, and now the time is far passed; send them away, that they may go into the surrounding country and villages, and buy themselves\* something to eat. But He answered and said unto them, Give ye them to eat. And they say unto Him, Shall we go away and buy loaves to two hundred denars-worth, and give them to eat? But He saith unto them, <sup>l</sup>So com-How many loaves have ye? Go and mon read-ing; but see. And when they knew, they say, <sup>l</sup>shall we Five, and two fishes. And He com-manded them to make all sit down <sup>go and buy</sup> by companies upon the green grass, <sup>and then</sup> we will give. And they sat down in ranks, <sup>by them to eat</sup>. And when T. reads: He had taken the five loaves and the <sup>we will go</sup> two fishes, He looked up to heaven, <sup>and buy</sup> and blessed, and brake up the loaves, <sup>them to eat</sup> and gave to the disciples to set before <sup>omitting</sup> interr. al-supreme power it was idle and boastful enough." together. Tr. as text. Starcke. [Lango.]

them; and the two fishes divided He among all. And they did all eat, and were satisfied; and they took up twelve baskets full of\* fragments, and of the fishes. And they who did eat of the loaves were\* five thousand men.

And straightway He constrained his disciples to enter into the ship, and to go before to the other side unto Bethsaida, while He is sending away the multitude; and having sent them away, He departed to the mountain to pray. And when even was come, the ship was in the midst of the sea, and He alone upon the land. And seeing them severely-harassed in rowing, (for the wind was contrary unto them,) about the fourth watch of the night He cometh unto them, walking upon the sea. And He would have passed by them. But when they saw Him walking upon the sea, they supposed that it was a spectre, and cried out. For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And He went up unto them into the ship, and the wind lulled; and they were sore amazed in themselves beyond measure\*. For they understood not the lesson of the loaves; for their heart was hardened.

And having passed over, they came to the land of Gennesaret, and drew to shore. And when they had come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry round on litters those that were sick, to the places where they heard He was. And wheresoever He was entering into villages, or cities, or country-places, they laid the sick in

<sup>1</sup> Gr. in the market-places<sup>1</sup>, and besought Him <sup>agora, or streets. A. V.</sup> that they might touch if it were but the fringe of his garment, and as

(4) "Corban means, an offering; and it was as much as to say, Dear father, I would willingly give it to thee, but it is Corban: I think it better

many as touched Him were made whole.

VII. AND there were gathered together unto Him the Pharisees, and certain of the Scribes, who came from Jerusalem; and when they saw some of his disciples eating the loaves with defiled<sup>m</sup>, that is, with unwashed<sup>m</sup> or, commands<sup>n</sup>, \*(for the Pharisees, and all the Jews, unless they wash the hands diligently<sup>o</sup>, eat not, holding the tradition of the elders: and when<sup>found fault</sup>, they come from the markets, unless they be washed, they eat not: and many other things there be, which Wette and they received to hold; the washing of cups, and pots<sup>p</sup>, and brazen vessels, <sup>p</sup> Gr. *ξερ-* and couches:— *then* question Him <sup>Latin</sup> *τίνεις*: from the Pharisees and the Scribes, Why <sup>sexta-</sup>walk not thy disciples according to <sup>rius,</sup> a the tradition of the elders, but eat the bread with defiled hands? But He <sup>measure</sup> <sup>holding</sup> [answered and]<sup>q</sup> said unto them, <sup>about a</sup> pint and <sup>half Eng.</sup> Aptly prophesied Isaiah concerning <sup>a om. A. T.</sup> you the hypocrites, "This people <sup>Tr. ret. L.</sup> with their lips doth honour Me, but <sup>G.</sup> their heart is far from Me." But in <sup>Isaiah</sup> <sup>vain</sup> do they worship Me, teaching <sup>xxix. 18.</sup> for doctrines commandments of men.\* Laying aside the commandment of God, ye hold the tradition of men: [washings of pots and cups, and many other such like things ye do]<sup>s</sup>. And <sup>ret. [L. Tr.]</sup> He said unto them, Full well<sup>t</sup> ye <sup>G. om. T.</sup> frustrate the commandment of God, <sup>A. on the</sup> that ye may keep your tradition. For Moses said, Honour thy father <sup>for the</sup> and thy mother; and he that revileth <sup>clause</sup> father or mother, let him be put to rates." death. But ye say, If a man shall say to his father or mother, Korban—that is, a gift; that from which thou mightest have been profited by me—he shall be free from his obligation<sup>t</sup>. (4) <sup>See</sup> And ye no longer suffer him to do <sup>17.</sup> any thing for his father or mother; setting aside the word of God through your tradition which ye have delivered; and many such like things

to give it to God than to thee, and it will profit thee more." Luther, quoted by Lange.

14 ye do. And having called\* the multitude unto Him again,† He said unto them, Hear me, all, and understand. There is nothing from without the man, which entering into him can defile him: but the things which come out of the man, these are they which defile the man. [If any one

\* ret. L. G. [A.] [Tr.] So Lange. om. T.

hath ears to hear, let him hear]. And when He was entered within doors from the crowd, his disciples asked Him concerning the parable. And He saith unto them, Are ye also so

18 without understanding? Ye do not perceive, that any thing soever from without entering into the man, cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all the food. And He said, That which goeth out of the man, that defileth the man. For from within, out of the heart of men, proceed the evil communings, fornications, thefts, murders, adulteries, covetousness, wickedness, deceit, lascivious-

\* as Coloss. iii. 8. See || Matt. things proceed from within, and defile the man.

24 And He arose, and departed thence  
y ret. G. L. Tr. om. T.

into the borders of Tyre [and Sidon]. And having gone within doors, He would have no man know it, yet He could not escape notice: but forthwith a woman, whose young daughter had an unclean spirit, having heard of Him, came and fell down at his feet: now the woman was a Greek, a Syro-

Phœnician<sup>2</sup> by extraction: and she besought Him to cast the demon out of her daughter. And\* He said unto her, Let the children first be satisfied; for it is not seemly to take the bread of the children, and cast it to the little dogs. But she answered and said unto Him, Yea, Lord, and yet the little dogs under the table eat of the children's crumbs. And He said unto her, For this word go thy way; the demon is gone out of thy daughter.

And when she had gone to her house,

she found the child laid upon the couch, and the demon gone out.

And again,\* He departed from the boundaries of Tyre,\* and came by Sidon,† to the sea of Galilee, through the midst of the boundaries of Decapolis. And they bring unto Him a deaf man, who had an impediment in his speech<sup>a</sup>; and they beseech Him <sup>μογγιλαδ-</sup> that He would lay his hand upon him. And having taken him aside <sup>λον, a stam-</sup> from the multitude, He put his fingers <sup>merer, or,</sup> into his ears, and He spit, and <sup>tongue-tied,</sup> touched his tongue; and looking up <sup>Grotius,</sup> to heaven, He groaned<sup>b</sup>, and saith <sup>Le Clerc,</sup> unto him, Ephphatha, that is, Be <sup>dumb,</sup> opened. And\* his ears were opened, <sup>(Luther,</sup> and the hindrance to his tongue was <sup>der stumm</sup> removed, and he spake plain. And <sup>this not so</sup> He charged them that they should <sup>probable.</sup> tell no man; but the more He charged <sup>b</sup> in inward prayer. them, so much the more a great deal <sup>3</sup> they published it; and were beyond measure astonished, saying, He hath done all things well; He maketh both the deaf to hear, and the dumb to speak.

VIII. IN those days there being against a \*great multitude, and they having nothing to eat, He called his disciples unto Him, and saith unto them, I have compassion on the multitude, because now they remain\* here three days, and have nothing to eat; and if I send them away fasting to their own home, they will faint<sup>c</sup> by <sup>c or, will</sup> the way; and some of them come from <sup>be dis-</sup> afar. And his disciples answered <sup>persed.</sup> Ham- Him, Whence shall any one be able mond. to satisfy these *men* with loaves here in the wilderness? And He asked them, How many loaves have ye? And they said, Seven. And He com- mandeth the multitude to sit down on the ground; and He took the seven loaves, and having given thanks, He brake, and gave to his disciples that they might set before *them*; and they did set *them* before the multitude. And they had a few small fishes; and having blessed, He commanded to set those also before them. So

\* So called to distinguish her from a Lybo- Phœnician (Carthaginian).

28

<sup>a</sup> ret. G.  
(but?) L.  
Tr. om. A.

they did eat, and were satisfied: and they took up of the fragments that were left seven wicker-baskets. And they [who had eaten]<sup>a</sup> were about four thousand.

T.

10 And He sent them away, and straightway having entered into the ship with his disciples, He came into the parts of Dalmanutha<sup>e</sup>. And then came forth<sup>f</sup> the Pharisees, and began to dispute with Him, seeking from Him a sign from heaven, tempting Him. And He groaned in his spirit, and saith, Why doth this generation seek a sign? Verily I tell you, If there shall be a sign given to this generation . . . . (5). And He left them, and entering again [into the ship]<sup>g</sup>, He departed to the other side. And they forgot to take loaves, and except one loaf, they had nothing with them in the ship. And He charged them,

15 saying, See you, beware of the leaven of the Pharisees, and the leaven of Herod. And they were reasoning with one another,\* that it was because they have no loaves. And when\* He knew it, He saith unto them, Why reason ye, because ye have no loaves? Do ye not perceive nor understand? Have ye your heart\* hardened? Having eyes, see ye not? and having ears, hear ye not? And do ye not remember, when I broke the five loaves among the five thousand, how many baskets full of fragments ye took up? They say unto

19 Him, Twelve. And when the seven among the four thousand, how many wicker-baskets<sup>b</sup> full of fragments took ye up? And they say unto Him, Seven. And He saith unto them, Do ye not yet understand<sup>c</sup>?

And they come unto Bethsaida. And they bring unto Him a blind man,

<sup>b</sup> See  
|| Matt. xiv.

<sup>c</sup> So A. T.  
How is  
it that ye  
do not, &c.  
G. L. Tr.

(5) This is a Hebrew form of strong abjuration. A. An elliptical form of oath common in the O. T. (Deut. i. 35. Psalm xcv. 11; lxxxix. 9, 4. &c. or, still more fully, in Ezek. xiv. 16.) Here we must suppose, "let me not be deemed a true prophet," or words to that effect, to be supplied. See Whitby. Or, simply, "no sign shall be given." Winer.

and beseech Him to touch him. And He took the blind man's hand, and led him out of the town; and having spit upon his eyes, and laid his hands upon him, He asked him if he saw aught. And when he had looked up, he said, I see men, for as trees<sup>k</sup> I see<sup>k</sup> i.e. large them walking. Then again He put<sup>l</sup> and unformed as his hands upon his eyes, and he saw<sup>m</sup> trees. clearly<sup>l</sup>, and was restored, and saw Lange. all things plainly. And He sent him<sup>n</sup> So A. T. away to his home, saying, Neither go<sup>o</sup> Tr. G. L. into the town, [nor even tell it<sup>m</sup> to <sup>p</sup>He made any one in the town]. him look

And Jesus went out, and his dis-<sup>up.</sup> ciples, into the towns of Cæsarea<sup>m</sup> So Philippi; (6) and by the way He<sup>n</sup> Winer. Vulg. with asked his disciples, saying unto them, some MSS. Whom do men say that I am? And <sup>If thou enter . . . tell it to no</sup> they spake unto<sup>o</sup> Him, saying, <sup>p</sup>John the Baptist, and others Elijah, and one. T. others, one of the prophets. And He<sup>q</sup> omits the asked them, But ye—whom say ye<sup>r</sup> clause. that I am? Peter answered and saith<sup>s</sup> So T. A. unto Him, Thou art the Christ. And He strictly-charged them that they should tell no man concerning Him.

And He began to teach them, that it is necessary that the Son of Man should suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He spake the saying openly<sup>t</sup>. And <sup>o. i.e.</sup> Peter took Him, and began to chide<sup>plainly.</sup> Him. But He having turned round, and seeing his disciples, rebuked Peter, and saith, Get thee behind Me, Satanas<sup>u</sup>: for thou art thinking not of <sup>v</sup> See on the things of God, but of the things || Matt. xvi. of men. And when He had called the multitude unto Him with his dis-<sup>w</sup> ciples,\* He said unto them, Who-<sup>x</sup> soever<sup>y</sup> will follow<sup>z</sup> after Me, let him<sup>o. i.e.</sup> G. A. T. deny himself, and take up his cross, with t. r. —L. Tr. if any one.

(6) This was the ancient Dan; situate near<sup>o</sup> So G. A. the sources of the Jordan. It was enlarged by T. Tr. Philip the tetrarch, brother of Herod, who named<sup>o</sup> come, with it after the Emperor Tiberius and himself. It t. r. L. must not be confounded with the Cæsarea of Acts xxi. 8. which was a sea-port on the Medi- terranean. The towns spoken of in the text are villages on the territory of C.P. So Winer.

75 and follow Me. For whosoever shall wish to save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's,\* shall save it. For what doth it profit the man, if he gain the whole world, and lose his own life? for what\* can be  
 • So T. ap-  
 proved  
 (apparent-  
 ly) by A.  
 who brack-  
 ets what  
 shall a man  
 give in.  
 L. as t. r.  
 G. places  
 this pas-  
 sage in a  
 parenthe-  
 sis. So Tr.

Father with the holy angels. And He saith unto them, Verily I tell you, There are some of them that stand here, who shall not taste of death, until they shall see the kingdom of God to have come in power.

IX. AND after six days Jesus taketh with Him Peter and James and John, and leadeth them up into a high mountain apart by themselves, and He was transfigured before them. And his garments became shining, exceeding white [as snow]<sup>1</sup>; as no fuller upon the earth could whiten them. And there appeared unto them Elijah with Moses, and they were conversing with Jesus. And Peter answered and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah. For he knew not what to

<sup>1</sup> So G. L. say<sup>u</sup>, for they were sore afraid. And with t. r. to answer. A. T. Tr. there was a cloud overshadowing them; and there came a voice from the cloud, [saying], This is my Son, the beloved one, hear Him. And suddenly, when they had looked round about, they no longer saw any one, save Jesus alone with themselves. And as they were coming down from the mount, He charged them that they should relate to no one what they had seen, save when the Son of Man should have risen from the dead.

(7) This is T's reading of this difficult passage. The "If thou canst?" is a repetition by our Lord of the father's words. So Ewald and Meyer. A. translates: *J. said unto him the saying, [a saying which He doubtless uttered often on similar*

And they kept the saying to themselves, questioning what is the rising from the dead. And they asked Him, saying, Why say the Scribes\* that<sup>x</sup> Some Elijah must come? And He\* said add, and unto them, Elijah [indeed]<sup>y</sup> coming [L.] first doth restore all things: and how<sup>z</sup>, om. T. hath it been written concerning the [Tr.] Son of Man<sup>z</sup>? That He should suffer<sup>z</sup> So L.—many things, and be set at nought. T. A. make But I tell you, That Elijah is indeed come, and they did unto him what<sup>z</sup> interrog. soever they would, as it hath been G. as t. r. written of him.

And when He came to the disciples, He saw a great multitude about them, and Scribes questioning with them. And immediately all the multitude on seeing Him were greatly amazed<sup>a</sup>, and running to Him saluted<sup>a</sup> Probably Him. And He asked them,\* What traces of the hearing question ye with them? And one venly glory of the multitude answered<sup>a</sup> Him, <sup>f</sup> were still Master, I brought my son unto visible on Thee, who hath a dumb spirit, and wheresoever it taketh him, it casteth him down<sup>b</sup>: and he foameth, and So Ham- gnasheth with his teeth, and pineth mond, away<sup>c</sup>; and I spake to thy disciples Grotius, to cast it out, and they had not the Whitby. power. And He answered and saith ease was unto them, O unbelieving generation! probably how long shall I be with you? how<sup>c</sup> or, be- long shall I bear with you? Bring comes rigid. him unto Me. And they brought him unto Him; and when he saw Him, 20 the spirit immediately convulsed him, and he fell upon the ground, and swallowed foaming. And He asked his father, How long is it since this came upon him? And he said, From childhood: and often it hath cast him into fire, and into water, to destroy him; but if thou canst do any thing, help us, having compassion on us. But Jesus said unto him, If thou canst?\* All things are possible to him that believeth.(7) \*Forthwith

occasions.] *If thou canst believe, all things are possible*, etc. Grotius considers the sentence imperfect, and would supply *βούθησαι τοι*: *To believe, if only thou canst do it, will be for thy benefit*, Vulgate and Luther as A-V. So Lange.

24 the father of the child cried out, and said,\* I believe: help Thou mine unbelief! When Jesus saw that a crowd was running together, He rebuked the unclean spirit, saying unto it, Thou dumb and deaf spirit, I charge thee, come out of him, and no more enter into him. And having cried out, and violently convulsed him, it came out,\* and he became as one dead; so that many said, that he was dead. But Jesus having taken him by the hand<sup>4</sup>, lifted him up, and he arose. And when He had come within doors, his disciples privately asked Him, Why were not we able to cast it out? And He said unto them, This kind can by nothing come out, save in prayer [and fasting<sup>5</sup>].

25 And they departed thence, and passed through Galilee; and He would not that any one should know. For He was teaching his disciples, and telling them, that the Son of Man is betrayed into the hands of men, and they shall kill Him; and after that He is killed, after three days He shall rise again. But they understood not the saying, and were afraid to question Him.

26 And they came to Capernaum. And being in the house He asked them, What were you disputing about\* in the way? And they were silent; for they had been disputing among themselves by the way<sup>f</sup> who is the greater. And having sat down, He called the twelve, and saith unto them, If any one will be first, he shall be last of all, and ministering-servant of all. And He took a little child, and placed it in the midst of them; and having taken it in his arms, He said unto them, Whosoever shall receive one of such little children in my name, receiveth Me; and who-soever shall receive Me, receiveth not Me, but Him that sent Me. John spake unto Him, saying, Master, we saw one in thy name<sup>g</sup> casting out demons, who followeth not with us, and we forbade him, [because he

<sup>Some</sup>  
Mss. omit  
<sup>τὴν</sup> δοφ. [L.]

<sup>g</sup> by utter-  
ing the N.  
of Jesus.  
Lange.

followeth not with us<sup>h</sup>.] But Jesus<sup>b</sup> ret. G. L. said, Forbid him not. For there is no one who shall do a mighty work in [Tr.] my name, yet shall be able lightly to speak evilly of Me. For he who is not against us is for us<sup>i</sup>. For who-<sup>j</sup> you, L. soever shall give you to drink a cup This read- of water in my name, because ye are<sup>k</sup> proves the Christ's, verily I tell you, that he sense, but shall by no means lose his reward. has not And whosoever shall cause offence to authority. one of these<sup>l</sup> little ones who have<sup>m</sup> so A. faith', \* it were well for him if a<sup>n</sup> So A. T. millstone were hanged about his neck, L. (with t. r.) who and he were cast into the sea. And believe on Me. And if thy hand be a cause of offence to thee, cut it off; it is well that thou enter maimed into the life, rather than having the two hands to go away into the Gehenna, into the fire un-quenchable<sup>m</sup>; where their worm dieth<sup>n</sup> [L.] not, and the fire is not quenched. And if thy foot be a cause of offence to thee, cut it off; it is well that thou enter into the life halt, rather than having the two feet to be cast into the Gehenna, [into the fire unquenchable; where their worm dieth not, and the fire is not quenched<sup>n</sup>.] And if thine eye be a cause of offence to thee, pluck it out; it is well that thou with one eye shouldest enter into the first clause, kingdom of God, rather than that having two eyes thou shouldest be cast into the Gehenna;\* where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, just as<sup>o</sup> every sacrifice<sup>p</sup> So A. Tr. shall be salted with salt. The salt is brackets good: but if the salt become saltless, It is waut- wherewith will ye season it? Have ing in salt in yourselves, and be at peace many cur- sive MSS.

X. AND He arose from thence, and cometh into the boundaries of Judæa and beyond the Jordan; and again the multitudes come together unto Him, and, as He was wont, He again taught them. And\* Pharisees came up, and asked Him, whether it is lawful for a man to put away his wife? tempting Him. And He an-

3 swered and said unto them, What did Moses command you? And they said, Moses commanded to write a bill of divorcement, and to put her away. But Jesus [answered and] <sup>p</sup> said unto them, For your hardness of heart, he wrote for you this precept; but from the beginning of creation male and female made He <sup>q</sup> them. For this cause shall a man leave his father and mother, and shall be fast joined unto his wife; and the two shall be as one flesh. So that no more are they two, but one flesh. What therefore God yoked together, let not man put asunder. And in the house again [his] disciples questioned Him concerning this.\* And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if\* she, having put away her husband<sup>s</sup>, shall marry another, she committeth adultery.

10 <sup>r</sup> Meyer would ren- der in re- ference to her. \* which was per- mitted by Greek and Roman law, but not by Jewish. A. And they brought unto Him little children, that He should touch them; and the disciples rebuked those that brought *them*. But when Jesus saw *it*, He was much-displeased, and said unto them, Suffer the little children to come unto Me;\* forbid them not: for of such is the kingdom of God. Verily I tell you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And having taken them up in his arms,\* He blesseth *them*, and laid his hands upon them<sup>t</sup>.

15 And on his going out into the way<sup>u</sup>, there came one running, and, kneeling to Him, asked Him, Good Master, what shall I do that I may inherit life eternal? And Jesus said unto him, Why callest thou Me good? no one *is* good save one, *that is*, God. Thou knowest the commandments: Do not commit adultery: do not kill: do not steal: do not bear false witness: defraud not\*: honour thy father and mother. And he answered and said unto Him, Master, all these things have I kept from my youth.

<sup>s</sup> So A. T. Tr. with best au- thorities. G. L. as t. r.

<sup>u</sup> on his final de- parture from Perse to Jerusalem.

<sup>v</sup> Some MSS. omit μὴ λαοῦτε φῆσθε.

Then Jesus looking upon him, loved <sup>27</sup> him, and said unto him, One thing thou lackest: go thy way, all that thou hast sell, and give to the poor folk, and thou shalt have treasure in heaven; and come, follow Me, taking up the cross<sup>v</sup>. And he looked sorrow<sup>w</sup>, This clause is omitted in many MSS. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! But the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches <sup>26</sup> to enter into the kingdom of God. It is easier for a camel to pass through the eye of the needle<sup>x</sup>, than for a rich man to enter into the kingdom <sup>a</sup> See note on <sup>y</sup> Matt. p. 22. of God. And they were astonished beyond measure, saying among themselves, Who then can be saved? [But] Jesus looking upon them, saith, With men *it is* impossible, but not with God; for all things are possible with God.\* Peter began to say unto Him, Lo, we left all things, and have followed Thee. Jesus said, Verily I tell you, there is no one that left house, or brethren, or sisters, or mother, or father,\* or children, or lands, for my sake and the sake of <sup>z</sup> the Gospel, but shall receive a hundred-fold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, amid<sup>a</sup> persecutions; <sup>z</sup> So Winer and, in the age to come, life eternal. But many first shall be last, and the last first.

19 And they were in the way going up to Jerusalem; and Jesus was going before them, and they were amazed<sup>b</sup>; exposure of Himself and as they followed<sup>c</sup>, they were to danger afraid. And He took again the Grotius, twelve, and began to tell them about the things which were about to hap- <sup>b</sup> At Whitby. and Meyer pen unto Him: Behold, we are going up to Jerusalem; and the Son of Man <sup>διολοθεῖν</sup> shall be betrayed to the chief priests <sup>τες</sup>, with some MSS. and to the scribes, and they shall and Coptic

condemn Him to death, and shall deliver Him unto the Gentiles; and they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall kill Him; and after three days He shall rise again. And there come up to Him James and John, sons of Zebedæus, saying unto Him, † Master, we desire that whatsoever we shall ask Thee, † Thou shouldest do for us. And He said unto them, What will ye that I should do for you? And they said unto Him, Grant to us that, one on thy right hand and the other on thy left, we may sit in thy glory. But Jesus said unto them, Ye know not what ye are asking. Are ye able to drink of the cup that I drink of, or be baptized with the baptism that I am baptized with? And they said unto Him, We are able. And Jesus said unto them, The cup [indeed] which I drink, ye shall drink; and with the baptism wherewith I am baptized, ye shall be baptized; but to sit on my right hand or on\* the left is not mine to give; save to those for whom it hath been prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them, Ye know that they who are reputed to rule<sup>d</sup> over the nations, exercise dominion over them; and their great men exercise authority upon them. But not so\* is it among you: but whosoever will be great among you, shall be your ministering-servant; and whosoever shall desire to be first among you, shall be slave of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they come to Jericho. And as He was going out of Jericho with his disciples and a great number of people, Bartimæus, the son of Timæus, a blind beggar, was sitting by

the way-side\*. And having heard So T. A. that it is Jesus the Nazarene, he began to cry out, and say, Jesus, Son of David, have mercy on me! And many rebuked him that he should hold his peace; but he cried the more a great deal, Son of David, have mercy on me! And Jesus stopped and said, Call him<sup>t</sup>. And they So T. A. call the blind man, saying, Be of Tr. comfort: rise, He calleth thee. (8) And he, casting away his garment, and leaping up, came to Jesus. And Jesus answered and said unto him, What wilt thou that I shall do for thee? And the blind man said unto Him, Rabbouni<sup>s</sup>, that I may receive <sup>i.e. my</sup> Master. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed \* Him in the way.

XI. AND when they came nigh to Jerusalem, unto [Bethphage and] <sup>b</sup> om. L. Bethany, at the mount of Olives, He sendeth forth two of his disciples, and saith unto them, Go into the village which is over against you; and immediately on entering into it, ye shall find a colt tied, on which no man hath sat; loose him, and bring him. And if any one say unto you, Why do ye this? say, \* the Lord hath need of him; and straightway he will send him hither. And they departed, and found a colt tied to a door without, <sup>c</sup> So A. Lange. in the street; and they loose it. <sup>d</sup> the back- And some of those who were stand- way which ing there said to them, What are you led round the house." doing, loosing the colt? and they Words- said unto them even as Jesus had worth. " a told them, and they let them go. And place where two they bring the colt to Jesus, and cast ways on it their garments, and He sat upon meet." A-V. it. And many spread their garments <sup>e</sup> or <sup>f</sup> om. <sup>g</sup> Badas, in the way; and others, branches for a littering litter<sup>h</sup>, having cut them from the of twigs. fields, [and strewed them in the way]. See Lid. And they that went before, and they that Scott. followed, cried, \* Hosanna! Blessed <sup>i</sup> Mair. Luther. reader will call to mind Longfellow's beautiful <sup>j</sup> ret. L. G. poem on the same (Greek) words. <sup>om. T. A.</sup> Tr.

(8) Meyer directs attention to the *θρόνει, ἔγειρε,* φωνεῖ σε: as a most affecting asyndeton. The

is he that cometh in the name of the Lord! Blessed be the coming kingdom\* of our father David! Hosanna in the highest! And He\* entered into Jerusalem, \* into the temple: and having looked round on all things, the eventide being now come, He went out unto Bethany with the twelve.

12 And on the morrow, when they were come out from Bethany, He was hungry; and seeing a fig tree afar off having leaves, He came, if haply He might find something upon it; and when He came to it, He found nothing but leaves; for the season was not *that* of figs. And\* He answered and said unto it, May

<sup>■</sup>SoWiner. no one ever again eat fruit from thee<sup>■</sup>. And his disciples heard.

13 And they come to Jerusalem. And\* He entered into the temple, and began to cast out the sellers and the buyers in the temple; and the tables of the moneychangers and the seats of them that sold the doves He overthrew; and would not suffer that any one <sup>as a pail, should carry a vessel</sup> through the temple. And He taught and said,\* Hath it not been written, that my house shall be called a house of prayer for all the nations? but ye have made it a den of thieves. And the chief priests and the scribes heard *it*, and were seeking how they might destroy Him; for they feared Him, for all the people was astonished at his doctrine.

14 And when it was evening, He went out of the city. And as they passed by in the morning, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto Him, Rabbi, behold, the fig tree which Thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God<sup>o</sup>. \*Verily I tell you, that whosoever shall say unto this mountain, Be thou removed, and cast into the sea; and shall not doubt in his heart, but shall believe that what he speaketh cometh to pass;

it shall be *done* for him [whatsoever he shall say<sup>p</sup>]. Therefore I tell you, <sup>Pom. T. Tr.</sup> that all things whatsoever ye\* pray <sup>ret. L. [A.]</sup> G. thinks and ask for, believe that ye receive <sup>the words</sup> them, and it shall be *done* for you. <sup>probably</sup> And when ye stand praying, forgive, <sup>spurious.</sup> if ye have aught against any one, that your Father also who is in heaven may forgive you your trespasses. [But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses<sup>q</sup>.]

<sup>q ret. G. L.</sup>  
And they come again to Jerusalem. <sup>A. om.</sup> (with And as He was walking in the temple, many <sup>Mss.</sup> there come to Him the chief priests, and <sup>Vv.</sup>) and the scribes, and the elders, and <sup>T. Tr.</sup> said unto Him, By what authority <sup>20</sup> doest thou these things? and who gave thee this authority to do these things? And Jesus [answered and] <sup>r ret. G. L.</sup> said unto them, I [also] <sup>r om. T. A.</sup> will ask you <sup>Tr.</sup> one word, and answer Me, and I will tell you by what authority I do these things. The baptism which *was* of John—From heaven was it, or from men? answer me. And they were reasoning among themselves, saying, If we shall say, from heaven; he will say, Why then did ye not believe him? But shall we say, from men?— They feared the people; for all really <sup>32</sup> counted John that he was a prophet<sup>s</sup>. All were And they answered Jesus and say, <sup>inwardly</sup> We cannot tell. And Jesus [answered <sup>J. was a p.</sup> and] <sup>t</sup> saith unto them, Neither do I Meyer. tell you by what authority I do these <sup>om. T. A.</sup> things. <sup>Tr.</sup>

XII. AND He began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and dug a cellar under the press-room<sup>u</sup>, and built a tower, and let it <sup>υπολήπτην,</sup> out to husbandmen, and went into a <sup>q. d. sub-</sup> <sup>torcularie.</sup> far country. And he sent to the <sup>Gl. vett.</sup> husbandmen at the season of *fruit* <sup>a</sup> On the slave, that he might receive from the <sup>tower see</sup> husbandmen of the fruits<sup>x</sup> of the <sup>|| Matt.</sup> vineyard. And having caught him, <sup>x the sti-</sup> pulated they beat him, and sent him away product-empty. And again he sent unto <sup>tax. Lange.</sup> them another slave; and him they\* <sup>4</sup> wounded in the head, and\* shame-

<sup>o</sup> Gr. trust towards God. [Lange.]

fully treated. And\* he sent another; and him they killed; and many others, beating some, and killing some. He <sup>had</sup> yet\* one son, \*well-beloved: he sent him\* last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And having caught him, they killed him, and cast him <sup>†</sup> out of the vineyard. What [therefore] shall the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard unto others. Have ye not read this scripture?

“A stone which the builders rejected, the same is become a head of a corner. This was from the Lord, <sup>Ps. cxviii.</sup> and it is marvellous in our eyes.”<sup>22.</sup> And they were seeking to lay hold on Him, yet feared the people; for they knew that against them He had spoken the parable. And they left Him, and went their way, and send unto Him certain of the Pharisees

<sup>13</sup> and of the Herodians, that they might catch Him in *his* speech. And when they came, they say unto Him, Master, we know that thou art true, and carest for no man; for thou lookest not to the person of men, but truly teachest the way of God. Is it lawful to give poll-tax to Cæsar, or not? Should we give, or should we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? Bring Me a denar, that I may see. And they brought *one*. And He said unto them, Whose is this image and the superscription? And they said unto Him, Cæsar’s. And Jesus\* said unto them, The things which are Cæsar’s render to Cæsar; and those which are God’s to God. And they marvelled at Him. And there come to Him Sadducees, who say, that there is no resurrection; and they asked Him, saying, Master, Moses wrote unto us, that if any man’s brother die, and leave a wife, and leave no child<sup>†</sup>, that his brother should take

his wife, and raise up issue unto his brother.\* There were seven brethren. And the first took a wife, and at his death left no issue. And the second took her, and died, leaving no issue; and the third likewise. And the seven [took her, and]<sup>b</sup> left no issue. Last <sup>b</sup> om. T. A. of all the woman also died. In the <sup>Tr. ret. G.</sup> <sup>L.</sup> resurrection therefore, when they shall rise<sup>c</sup>, of whom of them shall<sup>c</sup> Some <sup>Mss. omit</sup> she be wife? for the seven had her <sup>this clause.</sup> to wife. And Jesus [answered and]<sup>d</sup> [L.] said unto them, Do ye not on this <sup>d</sup> om. T. A. account err, as not knowing the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as\* angels who are in heaven. But concerning the dead, that they are raised; have ye not read in the book of Moses, at the *passage relating to* the bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not a God of dead, but\* of living; you [therefore]<sup>e</sup> greatly err. <sup>e</sup> om. T. A. And one of the Scribes came, having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which commandment is first of all? Jesus answered [him], The first<sup>f</sup> is, <sup>†</sup> Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding, and with all thy strength. [This is the first commandment!]<sup>f</sup> \* The second <sup>ret. L. G.</sup> is [like unto it<sup>g</sup>], Thou shalt love <sup>Tr. om. T.</sup> <sup>A.</sup> thy neighbour as thyself. There is <sup>g</sup> ret. L. no other commandment greater than <sup>with most</sup> these. And the Scribe said unto <sup>Mss. om.</sup> Him, Well, Master: Thou hast truly <sup>T. A.</sup> said, that there is One;\* and there is none other but He; and to love Him with all the heart, and with all the understanding, [and with all the <sup>h</sup> ret. A. soul<sup>i</sup>,] and with all the strength, and <sup>[L.] G.</sup> <sup>Tr. om. T.</sup> to love his neighbour as himself, is more than all the burnt-offerings and sacrifices. And when Jesus saw that

\* So T. A.  
L. Tr.  
children,  
with t. r.

he answered sensibly, He said unto him, Thou art not far from the kingdom of God. And no one any more dared to question Him.

And Jesus answered and said, as He was teaching in the temple, How say the scribes that the Christ is Son of David?\* David himself said by the Holy Ghost, The Lord said unto my Lord, Sit on my right hand, until I put thine enemies under thy feet. \* David himself calleth Him Lord; and whence is He his son? And the common people heard Him with pleasure. And in his teaching

<sup>ret. L. om.</sup> He said [unto them]<sup>1</sup>, Beware of the scribes, who go about in long garments, and love salutations in the marketplaces, and the first seats in the synagogues, and first couches at the feasts. They who devour the houses of the widows, and for a pretext pray at great length, these shall receive a much-greater condemnation.

41 And as He sat opposite to the treasury, He was beholding how the people cast money into the treasury. And many rich *men* cast in much. And there came a single poor widow, and cast in two mites, which make a <sup>two lepta, farthing</sup><sup>2</sup>. And having called to Him <sup>make a</sup> his disciples, He saith unto them, <sup>= ¼ of an</sup> Verily I tell you, That this the poor as; and of widow hath cast more in, than all the <sup>as, 16,</sup> they that have cast into the treasury. <sup>or, as some</sup> For all *they* out of their superfluity <sup>say, 10 =</sup> one denar. did cast in; but she of her want did cast in all she had, *even* all her living.

XIII. AND as He was going out of the temple, one of his disciples saith unto Him, Master, behold, what manner of stones<sup>3</sup>, and what buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left [here]<sup>m</sup>† one stone upon another, which shall not be thrown down. And as He was sitting upon the Mount of Olives opposite the temple, Peter and James

<sup>1</sup> many were of white marble and of enormous size. <sup>14.</sup> Joseph. Ant. xv. §.

<sup>m</sup> add L. Tr. with most MSS.

(9) Not only to the great S. at Jerusalem, but to those established by Gabinus the proconsul of

and John and Andrew asked Him privately, Tell us when these things shall be, and what the sign when all these things shall be about to be accomplished? And Jesus\* began to say unto them, See that no man cause you to err: [for] many shall come in my name, saying that I am, and shall cause many to err. But when ye\* hear of wars and rumours of wars, be ye not troubled; [for] it must come to pass, but not yet *is* the end. For nation shall be raised up against nation, and kingdom against kingdom; [and] there shall be earthquakes in divers places; and there shall be famines [and tumults]<sup>n</sup> or, <sup>trou-</sup> <sup>bles. ret.</sup> These things *are* the beginnings of <sup>A. G. om.</sup> birth-pangs. But look ye to yourselves: [for] they shall deliver you to Sanhedrims; (9) and ye shall be beaten in<sup>o</sup> the synagogues; and ye <sup>o</sup> Gr. *into* shall be set before rulers and kings for my sake, for a testimony against <sup>p</sup> or, <sup>unto</sup> them; and unto all the nations must first be preached the Gospel. And when they shall lead you<sup>q</sup>, having delivered <sup>q</sup> A fore-<sup>sic expres-</sup> you up, be not anxious beforehand <sup>sion, ra-</sup> what ye shall speak, [neither do ye <sup>pere in jus-</sup> premeditate]: but whatsoever shall <sup>Grotius.</sup> be given you in that hour, that speak <sup>[Elsley.]</sup> ye; for it is not ye that speak<sup>r</sup>, but <sup>ret. A.</sup> <sup>[L.] G.</sup> the Holy Ghost. And brother shall <sup>[but ?]</sup> betray brother to death, and father, <sup>Meyer.</sup> child: and children shall rise up <sup>om. Tr. Tr.</sup> against parents, and shall cause them <sup>• See</sup> <sup>|| Matt.</sup> to be put to death. And ye shall be hated by all for my name's sake; but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of the desolation\* standing where it ought not, (let him that readeth understand:) then let them that *are* in Judæa flee unto the mountains; and he who is on the housetop not go down into the house, neither let him go in to take any thing out of his house; and he who is in the field let him not turn back again to take <sup>16</sup> Syria, at other places. Joseph. Ant. xiv. 10. [Elsley.]

up his garment. But woe to them that are with child, and to them that give suck in those days! And pray that\* it be not in the winter. For those days shall be an affliction, such as was not from *the beginning of the creation* which God created until now, nor ever shall be. And unless the Lord had cut short the days, no flesh should be saved; but for the elect's sake, whom He chose, He did cut short the days. And then if any one shall say unto you, Lo, here is the Christ! lo, there! believe not. For there shall be raised up [false christ's and] <sup>t</sup> false prophets, and shall work signs and portents, to cause to err, if possible, [even] the elect. But take ye heed: <sup>\*</sup> I have foretold you all things. But in those days after that tribulation the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from the heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of Man coming in clouds with great power and glory<sup>u</sup>. And then shall He send forth\* the messengers\*, and shall gather together they\* elect from the four winds, from the uttermost part of earth, to the uttermost part of heaven. Now from the fig-tree learn the parable. When its branch is yet tender, and putteth forth the leaves, ye know<sup>z</sup> that the summer is nigh; so likewise ye, when ye see these things come to pass, know that it is nigh, at the doors.

Verily I tell you, that this generation shall not pass until all these things be done<sup>a</sup>. The heaven and the earth shall pass away, but my words shall not pass away. But of that day or hour no one knoweth,

<sup>b</sup> So G. L. Tr. with t. r. an angel, T. A. <sup>c</sup> ret. G. Tr. not even the angels<sup>b</sup> in heaven, nor the Son, but only the Father. Take heed: watch-unsleepingly [and pray]<sup>c</sup>: for ye know not when the time is. As a man taking a far journey, having left his house, and given the authority to his slaves, to each his own

work; hath also laid injunctions on the door-keeper to watch. Watch therefore:—for ye know not when the master of the house is coming, whether in the evening, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all—Watch.

35

XIV. NOW it was the Passover and the unleavened bread two days after; and the chief priests and the scribes were seeking how they might take Him by craft, and put Him to death; for they said, Not in the feast, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper<sup>d</sup>, as He reclined <sup>e</sup> Seemarg. at meat, there came a woman having <sup>f</sup> note on an alabaster cruse of ointment of <sup>g</sup> Matt. p. genuine<sup>e</sup> spikenard very precious; <sup>h</sup> ποταμῆς: and having broken up<sup>i</sup> the alabaster the exact cruse, she poured it upon his head. <sup>j</sup> meaning of this And there were some who were in- word is dignant within themselves, [and said], not ascer- tained. It To what purpose was this waste of the may be, but ointment made? for this ointment <sup>k</sup> liquid, but might have been sold for more than as text three hundred denars, and given to <sup>l</sup> Lid. and the poor. And they strongly-rebuked <sup>m</sup> Scott and Winer. her<sup>g</sup>. But Jesus said, Let her alone: <sup>n</sup> Scolded She broke why trouble ye her? She was work- the cement ing a good work on Me. For at all <sup>o</sup> it was times ye have the poor with you, closed up. and when ye will ye can do good to <sup>p</sup> Wette. them: but <sup>q</sup> Mc ye have not at all her. De times. She did what she could: she came beforehand to anoint<sup>b</sup> my body <sup>q</sup> or, she for the burial. Verily I tell you, <sup>r</sup> was before- Wheresoever the Gospel shall be <sup>s</sup> anticipated hand: she preached throughout the whole world, <sup>t</sup> the anoint- that also which she did shall be <sup>u</sup> ing of my body. spoken of for a memorial of her.

And Judas Iscariot, one of the twelve, went away unto the chief priests, that he might betray Him unto them. And when they heard it, they were glad, and promised to give him money; and he was seeking how he might conveniently betray Him.

<sup>t</sup> om. ret.  
G. L. Tr.  
om. T. A.  
("improperly."  
Lange.)

<sup>a</sup> power  
and great  
glory. L.  
<sup>b</sup> or, angels.  
See || Matt.  
xxiv.

<sup>c</sup> His. L.  
with t. r.

<sup>d</sup> So G. L.  
Tr. with  
t. r. it is  
known, T.  
A.

<sup>e</sup> See note  
on || Matt.

<sup>b</sup> So G. L.  
Tr. with  
t. r. an  
angel, T.

<sup>c</sup> ret. G.  
Tr.

1. And on the first day of the unleavened bread, when they sacrificed <sup>1 were in the habit of sacrificing.</sup> the Passover, His disciples say unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the Passover? And He sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is my <sup>†</sup> guest-chamber, where I may eat the Passover with my disciples? And he shall shew you a large upper room furnished <sup>and prepared</sup><sup>1</sup>: and <sup>†</sup> there make ready for us. And his disciples went forth, and came into the city, and found as He had said unto them, and they made ready the Passover.

2. And when it was evening, He cometh with the twelve. And as they were reclining and eating, Jesus said, Verily I tell you, that one of you shall betray Me;—one that eateth with Me. [And] they began to be sorrowful, and to say unto Him one by one, *Is it I?* and another, *Is it I?* And He<sup>\*</sup> said unto them, One of the twelve, that dippeth <sup>[his hand]</sup><sup>1</sup> with Me into the dish. The Son of Man indeed is going, as it hath been written of Him, but woe to that man by whom the Son of Man is betrayed; well were it for him if that man had not been born<sup>o</sup>. And as they were eating, He took a loaf, and having given thanks, He brake it, and gave it to them, and said, Take: <sup>\*</sup> this is my body. And He took<sup>\*</sup> a cup, and having given thanks, He gave *it* to them, and all drank of it. And He said unto them, This is my blood of the [new]<sup>o</sup> covenant, which is poured out for many. Verily I tell you, that I will no longer<sup>p</sup> drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

3. And having sung a hymn<sup>q</sup>, they went out into the Mount of Olives. And Jesus saith unto them, All ye

shall be offended [in Me]; <sup>r\*</sup> for it <sup>om. T. A.</sup> hath been written, “I will smite the <sup>Tr.</sup> shepherd, and the sheep shall be scattered.” But after that I am risen, I will go before you into Galilee. But Peter said unto Him, Though all shall be offended, yet *will* not I. And Jesus saith unto him, Verily I tell thee, That thou to-day, in this night, before the cock crow, shalt thrice deny Me. But he said the more vehemently, Even if I must die together with Thee, I will not deny Thee in any wise. Likewise also said *they* all.

32. And they came to a place called

Gethsemane; and He saith to his disciples, Sit ye here, while I shall pray. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and He saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And He went forward a little, and fell upon the ground, and prayed, that, if it were possible, the hour might pass by from Him. And He said, Abba, Father, all things *are* possible with Thee: take away this cup from Me: nevertheless not what I will, but what Thou *wilt*. And He cometh, and findeth them sleeping, <sup>37</sup> and saith unto Peter, Simon, sleepest thou<sup>q</sup>? Hadst thou not strength to <sup>See</sup> watch one hour? Watch ye and <sup>|| Matt.</sup> pray, that ye come not into temptation. The spirit indeed is willing, but the flesh *is* weak. And again He went away, and prayed, saying the same word. And He came again, and found them sleeping, for their eyes were weighed down, and they knew not what to answer Him. And He cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough: the hour is come; behold, the Son of Man is betrayed into the hands of the sinners. Rise, let us go: behold, he that betrayeth Me is at hand. And immediately, while He was yet speaking,

<sup>o</sup> See <sup>ret. L.</sup>  
<sup>|| Matt.</sup>  
<sup>marg.</sup>

22

om. T. A.  
Tr. G. (?)

<sup>p</sup> Some  
Mss. omit  
*okēti*

<sup>q</sup> See 26  
|| Matt.  
<sup>marg.</sup>

cometh up Judas the Iscariot, one of the twelve, and with him a\* multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed Him had given them a signal, saying, Whomsoever I shall kiss, the same is He; lay hold on Him, and lead him away safely<sup>t</sup>. And as soon as he was come, he goeth straightway to Him, and saith, Rabbi,\* and kissed Him. And they laid\* *their* hands on Him, and took Him. And one of the bystanders having drawn the sword, smote the slave of the high-priest, and cut off his ear. And Jesus answered and said unto them, As against a thief ye are come out with swords and staves to take Me. I was daily with you in the temple teaching, and ye took Me not; but that the Scriptures may be fulfilled. And they all left Him, and fled. And one certain young man was following Him, clad with a sindon<sup>u</sup> upon his naked body; and\* they lay hold on him; and he, leaving the sindon, fled [from them]<sup>v</sup> naked.

<sup>u</sup> a night-dress of muslin or fine linen. <sup>“sindone amictus”</sup>

Vulg. *Er war mit Leinenwand bekleidet.* Luther.

<sup>\* ἀν' αὐτῶν, [L.] om. Tr.</sup>  
<sup>v</sup> See || Matt. marg.

<sup>z</sup> two. || Matt.

And they led Jesus away unto the high-priest; and there come together with Him all the chief priests, and the elders, and the scribes. And Peter followed Him afar off, even into the hall of the high-priest, and was sat down with the attendants<sup>y</sup>, and warming himself at the fire. And the chief priests and the whole Sanhedrim were seeking witness against Jesus to put Him to death, and found *it* not. For many bore false witness against Him, but their witness was not consistent. And there arose certain<sup>z</sup> who bare false witness against Him, saying, We heard him saying, I will throw down this the temple that is made with hands, and within three days I will build another made without hands.

(10) ἐπιβαλὼν ἔκλαιεν. The meaning of the former word is doubtful. Some would render, *he began to weep*. So Grotius, Le Clerc. Vulgate: *capit flere.* *Er hob an zu weinen.* Luther.

Yet not even so was their witness consistent. And the chief priest having risen up in the midst, asked Jesus, saying, Answerest thou not what it is which these witness against thee? But He held his peace, and answered nothing. Again the high-priest asked Him, and saith unto Him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of the Power, and coming with the clouds of heaven. Then the high-priest, having rent his garments, said, What further need have we of witnesses? Ye heard the blasphemy: what think ye? And they all condemned Him *to be* liable to death. And some began to spit on Him, and to cover his face, and to buffet Him; and the attendants\* took Him with blows.

And as Peter was beneath in the hall, there cometh one of the maid-servants of the high-priest; and seeing Peter warming himself, she looked upon him, and saith, Thou too wast with Jesus the Nazarene. But he denied, saying, I neither know nor understand<sup>x</sup> what thou art saying. And he went out into the vestibule, [and readings. a cock crew<sup>b</sup>.] And the maid-servant<sup>b</sup> [L.] om. by MSS. and seeing him [again<sup>c</sup>], began to say to the bystanders, This is *one* of them. And he again denied *it*. And after a little time the bystanders again said <sup>c</sup> ret. G. L. A. unto Peter, Indeed thou art one of them; for thou art a Galilæan.\* And he began to curse and to swear, I know not this man whom ye are speaking of. And [forthwith]<sup>d</sup> + the <sup>d</sup> add L. Tr. second time a cock crew. And Peter called to mind the saying how Jesus said unto him, Before the cock twice crow, thou shalt thrice deny Me. And when he thought it over, (10) he wept.

XV. AND straightway in the morn-

Hammond considers that it means, *returning the gaze of Jesus*. Macknight, that it refers to covering the head. But the common rendering is generally adopted by scholars.

ing the chief priests, having held a consultation with the elders and scribes, and the whole Sanhedrim, bound Jesus, and led Him away, and delivered Him into Pilate's hands.

2 delivered *Him* to Pilate. And Pilate asked *Him*, Art thou the King of the Jews? And He answered and saith unto him, Thou sayest *truly*. And the chief priests were accusing *Him* of many things. And Pilate again asked *Him*, saying, Answerest thou nothing? See of how many things they accuse thee. But Jesus answered nothing any more, so that Pilate marvelled. Now at the feast

he was in the habit of releasing unto them one prisoner, whomsoever they desired. And there was one named Barabbas, bound with the insurgents\* who in the insurrection had committed murder. And the multitude,\* when they had gone up  $\dagger$  to the palace, began to demand that he should do as he had always been wont to do for them. But Pilate answered them, saying, Do you wish that I shall release unto you the King of the Jews? For he knew that through envy the chief priests had delivered Him. But the chief priests stirred up

11 the multitude, that he should rather release Barabbas unto them. Then Pilate again answered, and said unto them, What will ye then that I shall do unto\* the King of the Jews? And they screamed out again, [saying\*,] † Crucify him! Then Pilate said unto them, Why, what evil hath he done? But they screamed out the more, \*Crucify him! So Pilate, willing to satisfy the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged *Him*, to be crucified.

18 And the soldiers led Him away into <sup>or, guard</sup> the hall<sup>1</sup>, which is the Praetorium; room. and they call together the whole

<sup>a</sup> or, *crimson*, any shade of red.  
<sup>b</sup> See || Matt. mary.  
cohort; and they clothe Him with purple<sup>g</sup>, and having platted a crown of thorns<sup>h</sup>, they place it around his head, and began to salute Him, Hail, O King of the Jews! And they smote Him on the head with a reed, and

b See  
|| Matt.  
*mary.*

did spit upon Him, and bowing their knees, did homage unto Him. And when they had mocked Him, they took off the purple from Him, and put his own garments on Him.

And they lead Him out to crucify <sup>2</sup> Him. And they press one Simon, a <sup>an</sup> Cyrenian, coming out of the country, <sup>but</sup> the father of Alexander and Rufus, <sup>etc. & no</sup> to bear his cross. And they bring <sup>clippings</sup> Him to a place Golgotha, which is, <sup>not</sup> being interpreted, a place of a skull. <sup>Martha A.</sup> And they offered Him [to drink] wine mingled with myrrh; but He received <sup>2</sup> it not. And they crucify Him, and distribute his garments, casting lots upon them, what any one should take. And it was the third hour<sup>1</sup>, and they <sup>9 a.m.</sup> crucified Him. And there was the inscription of his accusation written above: The King of the Jews. And with Him they crucify two thieves; <sup>27</sup> one on the right hand, and one on his left. [And the Scripture was fulfilled which saith, And He was numbered with transgressors<sup>4</sup>.] And <sup>ret. G.</sup> the passers by railed on<sup>1</sup> Him, wagging <sup>(but)</sup> L. <sup>Tr.] om.</sup> their heads, and saying, Ah, thou that <sup>T.A.</sup> It is throwest down the temple, and build<sup>ed</sup> in est it in three days, save thyself by <sup>most Vv.</sup> coming down from the cross! <sup>but in few</sup> Likewise also the chief priests mocking<sup>good MSS.</sup> among themselves said with the <sup>Gr. blas.</sup> scribes, Others he saved, himself he cannot save; this Christ, the King of Israel! Let him now descend from the cross, that we may see and believe <sup>37</sup> [on him<sup>m</sup>].<sup>t</sup> And they that were <sup>add L.</sup> being crucified with Him reviled <sup>with many</sup> <sup>Mss.</sup> Him. And when the sixth hour was come, darkness was upon the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, Elöi, Elöi, lama sa- <sup>37.</sup> baethani? which is, being interpreted, My<sup>w</sup> God, my God, why hast Thou <sup>Many</sup> forsaken Me? And some of the by- <sup>Mss. omit</sup> standers, when they heard it, said, Behold, he is calling Elias. And one ran, [and] having filled a sponge with vinegar<sup>o</sup>, placed it on a reed, and <sup>See</sup> gave Him to drink, saying, Let alone; <sup>11 John.</sup>

let us see whether Elias is coming to take him down. And Jesus, having sent forth a loud cry, gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion who stood over against Him saw <sup>p ret. G. L.</sup> that He thus [cried out, and <sup>r</sup>] gave <sup>[Tr.] om.</sup> up the ghost, he said, Truly this man <sup>A.</sup> was a Son of God.

And there were also women beholding from afar; among whom were Mary Magdalene, and Mary the mother of <sup>qinstature.</sup> Jaines the less<sup>4</sup>, and of Joses, and Salome; who [also], when He was in Galilee, followed Him, and ministered unto Him; and many other women who had come up with Him unto Jerusalem.

And when the even was now come, because it was the preparation, that is, the day before the sabbath, came Joseph, who was from Arimathea, an <sup>probably a member of the provincial Senate.</sup> honourable counsellor<sup>5</sup>, who also himself was waiting for the kingdom of God: he boldly entered in unto Pilate, and craved the body of Jesus. And Pilate wondered if He were already dead; and having called to him the centurion, he asked him if He had been any while dead; and having learnt from the centurion, he gave the body to Joseph. And having bought a sindon, he took Him down, and wrapped Him in the sindon, and placed Him in a sepulchre which

(1) This had not been done as yet. Nicodemus had only wrapped the body hurriedly in

was hewn out of a rock, and rolled a stone against the door of the sepulchre. Now Mary the Magdalene, and Mary *the mother of Joses*, were beholding where He was being laid.

XVI. AND when the sabbath was past, Mary the Magdalene, and Mary the mother of James and Salome, brought aromatic spices, that they might come and anoint Him.<sup>(1)</sup> And very early in the morning of the first day of the week, they come to the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And on looking up, they see that the stone had been rolled away<sup>6</sup>; for it was <sup>So L. with</sup> very great. And entering into the <sup>t. r. rolled upward,</sup> sepulchre, they saw a young man <sup>A. T. Tr.</sup> sitting on the right side, clothed in a long white robe; and they were affrighted. And he said unto them, Be not affrighted: ye are seeking Jesus the Nazarene, who was crucified: He is risen, He is not here: behold the place where they laid Him. But go your way, tell his disciples and Peter that He is going before you into Galilee; there ye shall see Him, as He said unto you. And they went out,\* and fled from the sepulchre; and trembling and terror seized on them, and they said nothing to any one, for they were afraid. . . . .

the spices with the linen clothes. See John xix. A.

#### ACCORDING TO MARK.

#### SEQ U E L.

[What follows, though an authentic fragment of great antiquity, is by another and a later hand. See Appendix.]

\* T. (1840-50) omits

the whole passage.

<sup>7</sup> Now having arisen early on the first day of the week, He appeared first to Mary the Magdalene, out of censet T." whom He had cast seven demons; (Scrivener, 1862.)

she went, and told them that had been with Him, *as they were* weeping and lamenting. And they, when they had heard that He was alive, and had

been beheld by her, were incredulous. <sup>12</sup> But after these things He was manifested in another form to two of them, as they were walking *and* going into the country. And they went away, and told it unto the rest; neither believed they them. At last, while they were reclining at meat, He was manifested unto the eleven, and rebuked their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen [from the dead<sup>b</sup>]. <sup>†</sup> And He said unto them, Go ye into all the world, and proclaim the Gospel to all the creation. He that believed and was baptized shall be saved; but

<sup>b</sup> add L.  
with many  
Mss. and  
Syr.

he that disbelieved shall be condemned. <sup>c</sup> And these signs shall follow them that believed: In my name they shall cast out demons; they shall speak with [new]<sup>c</sup> tongues; they shall <sup>c</sup> om. Tr. take up serpents<sup>d</sup>; and if they drink <sup>d</sup> Some MSS. and any deadly thing, it shall not hurt <sup>Vv. add.</sup> them: they shall lay hands on sick <sup>in their</sup> folk, and they shall recover. So then <sup>So Tr.</sup> the Lord [Jesus<sup>e</sup>], <sup>†</sup> after having <sup>e</sup> add L. spoken to them, was received up into <sup>Tr.</sup> the heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word through the signs following.\*

*Some earthly judgment shall be given as a result of this. He who did not believe the truth of the word of God, etc.*

# THE GOSPEL ACCORDING TO (ST.) LUKE.

FORASMUCH as many have taken in hand to draw up a narrative of those things which are most surely believed<sup>a</sup> among us, (even as they delivered them unto us who from the beginning were eye-witnesses and servants of the word;) it seemed good to me also, having traced all things accurately from the very first, to write unto thee in regular order, most excellent Theophilus<sup>b</sup>, that thou mightest fully-know the certainty of the words wherein thou wast catechetically-instructed.

I. THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia<sup>c</sup>; and his wife was of the daughters of Aaron, and her name was Elizabeth<sup>d</sup>. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and both were well-stricken in years<sup>e</sup>. And it came to pass, that while he executed the priest's office, in the order of his course, before

God; according to the custom of the priest's office, it fell to his lot to go in and burn incense in<sup>f</sup> the temple of the Lord. And all the multitude of the people were praying without at the hour of the incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of the incense. And Zacharias was troubled on seeing him, and

fear fell upon him. And the angel /<sup>3</sup> said unto him, Fear not, Zacharias, for thy supplication is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John<sup>g</sup>. And there shall be joy to <sup>ε</sup> Iona, or thee, and gladness, and many shall <sup>Ioanas.</sup> LXX. = rejoice at his birth. For he shall be great in the sight of the Lord, and <sup>God is fa-</sup> vorable. wine and strong liquor<sup>b</sup> shall he not <sup>A. Heb.</sup> drink: and he shall be filled with <sup>Van Oo-</sup> the Holy Ghost, from his mother's womb; and many of the sons of <sup>b</sup> Some Israel shall he turn unto the Lord <sup>Jochanan.</sup> Jews hold their God. And he shall go before <sup>that</sup> "Sichar". Him in the spirit and power of Elijah, is old wine. to turn the hearts of fathers unto <sup>Lightfoot.</sup> children, and unbelievers to the senti- <sup>Others.</sup> that it is ments<sup>i</sup> of just men; to make ready any strong for the Lord a people well-prepared. <sup>not made</sup> And Zacharias said unto the angel, from Wherby shall I know this? for I am grapes. an old man, and my wife well stricken<sup>j</sup> incredulos in years. And the angel answered <sup>ad pruden-</sup> and said unto him, I am Gabriel, <sup>tim justo-</sup> who stand in the presence of God; <sup>Zu der</sup> and am sent to speak unto thee, and <sup>rum. Vulg.</sup> Klugheit. Luther. to tell thee these glad tidings. And, <sup>As text</sup> behold, thou shalt be dumb, and not Ham- able to speak, until the day that mond, Le these things shall be performed, be- <sup>Heb.</sup> cause thou believest not my words, <sup>Man of</sup> which shall be fulfilled in their God, or season. And the people were waiting power of God. for Zacharias, and were wonder- Grot. ing that he tarried so long in the temple. And on his coming out, he was unable to speak to them. And

<sup>a</sup> or, ful-filled, or, have found their accomplishment.  
Meyer.  
[A.]

<sup>b</sup> The epithet *καριστεῖ* shows that he was a man of influence.

According to the Ff. he was of Alex- andria." [Bengel.]

<sup>c</sup> Abia was the 8th of the 26 courses of priests.

<sup>d</sup> Gr. Eli- zabet.

<sup>e</sup> Gr. in their days.

<sup>f</sup> Gr. to burn incense, entering into...

**22** they perceived that he had seen a vision in the temple; for he was beckoning unto them, and remained speechless<sup>1</sup>. And it came to pass, that, when the days of his ministrations were fulfilled, he departed unto his own home. And after these days Elizabeth his wife conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein He saw fit to take away my reproach among men.

<sup>1 κωφός, deaf and dumb.</sup> And in the sixth month<sup>m</sup> the angel Gabriel was sent from God to a city of

**26** Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And [the angel] came in unto her, and said, Hail, thou highly-favoured one! the Lord be with thee! [blessed be

<sup>n</sup> ret. G. L. thou among women]<sup>n</sup>. And [when om. T. A. she saw him]<sup>o</sup>, she was troubled at Tr.

<sup>o</sup> ret. G. L. what manner of salutation this should om. T. A. be. And the angel said unto her, Fear not, Mary, for thou hast found

favour with God; and, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called Son of the Highest, and the Lord God shall give unto Him

**32** the throne of David his father; and He shall reign over the house of Jacob for ever<sup>p</sup>; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, *The Holy*

<sup>q</sup> or, a holy influence. So Bp. Middleton.

*Spiritu*<sup>q</sup> shall come upon thee, and a power of the Highest shall overshadow thee; therefore also the holy thing which shall be born of thee shall be called Son of God. And, behold, Elizabeth, thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her, who was called barren: for no saying shall be impossible with God. And Mary said, Behold the bondmaid of the Lord; be it unto me according

unto thy saying. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, to a city of Judah<sup>r</sup>; and entered into<sup>s</sup> Some the house of Zacharias, and saluted<sup>t</sup> <sup>Some</sup> <sup>to the</sup> <sup>city of</sup> <sup>Juttah. See</sup> Elizabeth. And it came to pass, that, <sup>Joshua</sup> <sup>xxi. 16.</sup> when Elizabeth heard the salutation <sup>Bowyer.</sup> <sup>art</sup> <sup>haps, as</sup> <sup>above.</sup> <sup>is</sup> <sup>T. Tr.</sup> <sup>A. read</sup> of Mary, the babe leaped in her womb; and Elizabeth was filled with <sup>the</sup> <sup>Holy</sup> <sup>Spiritu</sup>, and exclaimed with<sup>u</sup> <sup>or, per-</sup> a loud voice<sup>v</sup>, and said, Blessed art thou among women, and blessed the fruit of thy womb! And whence <sup>is</sup> <sup>T. Tr.</sup> this to me, that there should come the <sup>καρυγή</sup> <sup>for</sup> mother of my Lord to me? For, lo, <sup>φωνή</sup> when the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed that there shall be an accomplishment of those things which have been told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour; for He looked upon the lowliness of his bondmaiden; for, behold, from henceforth all the generations shall deem me blessed; for the Mighty One did to me great things. And holy is his name, and his mercy is unto all generations upon them that fear Him. He shewed strength with his arm: He scattered the proud in the imagination of their heart. He put down rulers from thrones, and exalted lowly men; the hungry He filled with good things, and the rich He sent empty away. He helped Israel his servant, in remembrance of his mercy, as He spake unto our fathers, to Abraham, and to his posterity for ever".

<sup>u</sup> Gr. to the age, or epoch. **38** Now Elizabeth's time for delivery was fulfilled; and she brought forth a son. And her neighbours and her kinsfolk heard how the Lord was shewing his great mercy unto her; and they were rejoicing with her. And it came to pass, that on the eighth day they came to circumcise the child; and they were for calling it after the name of its father Zacha-

61 rias. And his mother answered and said, No; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they were making signs to his father, how he would have him called. And having asked for a small writing-tablet<sup>v</sup>, he wrote, saying, John is his name. And they marvelled all. And his mouth was opened immediately, and his tongue was loosed, and he spake, praising God. And fear fell upon all that dwelt round about them; and in all the hill country of Judæa were all these sayings commonly spoken of; and all that heard laid them up in their hearts, saying, What then shall this child be? For it also the hand of the Lord was with him.

62 71 And Zacharias his father was filled with the Holy Spirit, and prophesied, saying, Blessed is the Lord, the God of Israel; for He visited and wrought redemption for his people, and raised up a horn of salvation for us in the house of David his servant, (as He spake by the mouth of his holy prophets from the ancient times, a salvation from our enemies, and from the hand of all that hate us;) to shew mercy with our fathers, and to remember his holy covenant; an oath, namely, that He sware to Abraham our father, that He would grant unto us that we, being delivered from the hand of\* enemies, might serve Him without fear, in holiness and righteousness before Him, all our days.\* And thou, child, shalt be called a prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people in the remission of their sins, through the tender mercy of our God; whereby the day-spring visited us, to give light from on high to them that sit in darkness and shadow of death, to guide our feet into a path of peace.

\* "Justitia dicit convenientiam ad legem: sanctitas ad naturam." Bengel.

(1) A recent remarkable discovery by the distinguished German critic, A. W. Zumpt, that Quirinus was twice governor of Syria, has gone

And the child grew<sup>y</sup>, and waxed <sup>y crescebat</sup> strong in spirit, and was in the deserts <sup>corpore.</sup> Bengel. until the day of his shewing unto Israel.

II. AND it came to pass in those days that there went forth a decree from Cæsar Augustus, that all the empire should be enrolled. This enrolment first took place when Quirinus<sup>z</sup> was governor of Syria. (1). And <sup>z Gr. Κυ-</sup> all went to be enrolled, each to his <sup>πρωτευον.</sup> own city. And Joseph also went up <sup>(Cyrene.)</sup> from Galilee, from the city Nazareth, into Judæa, to a city of David, which is called Bethlehem; because he was of the house and lineage of David, to be enrolled with Mary,\* espoused to him, being great with child. And it came to pass, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling-clothes, and laid Him in a manger; <sup>house</sup> <sup>any place</sup> <sup>where there</sup> because there was no room for them <sup>find a</sup>.

And there were shepherds in the same country spending the night in the open field, and keeping the watches of the night over their flocks<sup>a</sup>. "custodi- And, lo, an angel of the Lord came <sup>entes vigilias noctis</sup> upon them, and a glory of the Lord <sup>super gressum</sup> shone round about them, and they <sup>gen suum.</sup> Vulg. were afraid with a great fear. And the angel said unto them, Fear not: for, behold, I bring you glad tidings of great joy, which shall be to all <sup>b παντὶ τῷ</sup> the<sup>b</sup> people; for there is born unto you <sup>λαῷ</sup> the<sup>b</sup> this day a Saviour, who is Christ the Jewish people. Lord, in the city of David. And this <sup>c not the</sup> shall be the sign to you: ye shall find <sup>a</sup> babe, as in a babe<sup>c</sup> wrapped in swaddling-clothes, <sup>A. V. the article de-</sup> and <sup>c</sup> lying in a manger. And suddenly there was <sup>c</sup> the angel a sense. multitude of the heavenly host, praising <sup>d</sup> So G. T. God, and saying, Glory in the highest <sup>A. (but?)</sup> peace to <sup>c</sup> men of good <sup>Tr. T<sup>2</sup>.</sup> will. L. among men<sup>d</sup>.

And it came to pass, when the <sup>e</sup> So Vulg. far to remove the chronological difficulties which <sup>f</sup> pax homi- formerly attached to this passage. See A.'s in- <sup>nis bonæ voluntatis.</sup> Luther as text.

15 angels had gone away from them into heaven, that the men, the shepherds, said one to another, Let us now go even unto Bethlehem, and see this thing<sup>e</sup> which is come to pass, which the Lord made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they had seen <sup>f</sup>read ἐγνώ- it, they made known<sup>\*</sup> the saying ποστ for which had been told them concerning διεγένετο, L. A. Tr. this child. And all that heard wondered at the things which had been told them by the shepherds. But Mary was keeping all these sayings, revolving them in her heart. And the shepherds returned, glorifying and praising God for all the things they heard and saw, as it had been told unto them.

21 And when eight days were accomplished for his circumcising,\* his name was called Jesus, which was so named by the angel before He had been conceived in the womb.

22 And when the days of their purification were accomplished, according to the law of Moses, they led Him up to Jerusalem, to present Him to the Lord; (as it hath been written in the law of the Lord, that every male that openeth the matrix shall be called holy unto the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord; a pair of turtle-doves, or two young <sup>g</sup>See Levit. pigeons<sup>g</sup>.

xii. 6-8. 23 And, behold, there was a man in Jerusalem, whose name was Symeon; and this man was just and devout, waiting for the consolation of Israel. And a holy influence<sup>h</sup> was upon him, and it had been revealed unto him by the Holy Ghost<sup>h</sup>, that he should not see death, before he had seen the Christ of the Lord. And he came in the Spirit into the temple; and as his parents were bringing in the child Jesus, to do for Him according to the custom of the law, he himself took

(2) The usual age when the Jews began more fully to instruct their children; and probably first

Him into his arms, and blessed God, 28 and said, Now release Thou thy bond-servant, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which Thou didst prepare before the face of all the peoples; a light for the enlightenment of Gentiles, and glory of thy people Israel. And his father<sup>i</sup> and mother<sup>i</sup> So G. T. were wondering at the things which A. Tr. were spoken concerning Him. And Joseph, L. Symeon blessed them, and said unto but text with t. r. Mary his mother, Behold, this child has better is appointed for a fall and a rising authority. again of many in Israel; and for a sign spoken against; (and through thy own soul shall pass a sword;) that reasonings out of many hearts may be revealed.

And there was one Anna a prophetess, daughter of Phanouel, of the tribe of Aser, she was of a great age, having lived with a husband seven years from her virginity; and she was a widow of\* fourscore and four years, who departed not from the temple; in fastings and prayers serving God night and day. And she coming in in the same hour gave thanks likewise<sup>k</sup> vicissim unto God, and was speaking of Him laudabat, taking up to all those who were looking for the S.'s theme redemption of<sup>l</sup> Jerusalem. of praise.

And when they had performed all Van Oosterzee. things according to the law of the Some Lord, they returned into Galilee, to MSS. read their own city Nazareth. And the <sup>er.</sup> [A.] child grew, and waxed strong,\* be- om. T. L. coming filled with wisdom; and the Tr. favour of God was upon Him.

And his parents went up year by 41 year to Jerusalem, at the feast of the Passover. And when He was twelve years old, (2) they went up\* according to the custom of the feast. And when they had fulfilled the days, as they returned, the boy Jesus tarried behind in Jerusalem; and his parents\* knew not of it. But they <sup>m</sup> the caravans: supposing that He was in the band from the of travellers<sup>m</sup>, went a day's journey, same dis- brought them to the Passover. At thirteen they were amenable to the law. Grotius. Lightfoot. gether. A.

14 and were seeking Him among their kinsfolk and acquaintance: and when they found *Him*\* not, they turned back again to Jerusalem, in search of Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and questioning them<sup>n</sup>. And all that heard Him were astonished at his understanding and answers. And when they saw Him,

they were amazed; and his mother said unto Him, Child, why hast Thou thus dealt with us? Behold, thy father and I were seeking Thee in great distress. And He said unto them, Why is it that ye were seeking Me? Knew ye not that I must be <sup>or, in my Father's house.</sup> occupied in my Father's business<sup>o</sup>? And they understood not the saying which He spake unto them.

7 And He went down with them, and came to Nazareth: and was subject unto them. And his mother was keeping all these sayings in her heart. And Jesus was advancing in wisdom and age<sup>p</sup>, and in favour with God and men.

III. NOW in the fifteenth year of the reign of Tiberius Cæsar,—Pontius Pilatus being governor<sup>q</sup> of Judæa, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituræa and the district of Trachonitis, and Lysanias tetrarch of Abilene: in the high-priesthood of Annas and Caiaphas,—the word of God came to John, the son of Zacharias, in the wilderness; and he came into all the country about the Jordan, proclaiming a baptism of repentance for<sup>r</sup> remission of sins: as it hath been written in a<sup>s</sup> book of words of Isaiah the prophet,\* “A voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. Every chasm<sup>t</sup> shall be filled up, and every mountain and mound shall be made low; and the crooked shall be turned into straight, and the rugged into smooth ways; and all flesh shall see the salvation of God.” He was say-

ing then to the multitudes that came forth to be baptized by him: Offspring of vipers! who warned you to flee from the coming wrath? Produce therefore fruits worthy of repentance: and begin not to say within yourselves, we have Abraham for a father; for I tell you, that God is able from these stones<sup>u</sup> to raise up <sup>See</sup> children unto Abraham. And already <sup>|| Matt. and Mark.</sup> also the axe is laid unto the root of the trees: every tree, therefore, which produceth not good fruit, is hewn down, and is cast into fire. And the multitudes asked him, saying, What then shall we do? And he answered and said unto them, He

that hath two under garments, let him share with him who has none: and he who hath victuals, let him do likewise. And the tax-collectors also came to be baptized; and they said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And certain soldiers-on-march asked him, saying, And we, what shall we do? And he said unto them, Oppress no man<sup>v</sup>, neither play the <sup>u</sup> or, extort spy, and be content with your rations<sup>w</sup>, nothing by <sup>x</sup> fear. And as the people were in expectation, and all were musing in their hearts concerning John, whether or not he were the Christ; John answered them all, saying, I indeed am baptizing you with water [unto <sup>y</sup> add L. <sup>z</sup> repentance]<sup>y</sup>,<sup>t</sup> but the mightier than I is coming; the thong of whose sandals I am not worthy to loose: He shall baptize you with the Holy Ghost and fire. Whose winnowing-fan is in his hand, and He will thoroughly cleanse his threshing floor, and will gather the wheat into his garner, but the chaff-and-straw He will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

But Herod the tetrarch, being reproved by him concerning Herodias, the wife of his brother,\* and concerning all the other evil deeds which

for his own information.

or, in my Father's house.

house.

occupied

business.

or, unto.

unto.

or, unto.

\* See  
|| Matt.  
Mark.

21

Herod had done, added yet this to all beside, that he shut up John in the prison<sup>2</sup>.

Now it came to pass, that when all the people were baptized, Jesus also being baptized and praying, the heaven was opened, and the Holy Spirit descended in bodily form as a dove upon Him; and there was a voice from heaven, \* Thou art my Son, the beloved one, in Thee am I well-pleased.

\* the names in this genealogy are according to T. "Who was son" is understood throughout.

And Jesus Himself was\* about thirty years old when He began to preach, being, as was supposed, a son of Joseph who was the son of Heli<sup>a</sup>; of Matthat; of Levi; of Melchi; of Jannai; of Joseph; of Mattathæus; of Amos; of Naoum; of Esli; of Naggai; of Maath; of Mattathæus; of Semæin; of Joseph; of Jodas; of Joanas; of Rhesa; of Zorobabel; of Salathiel; of Neri; of Melchi; of Addi; of Kosam; of Elmadam; of Er; of Jesus; of Eliezer; of Joreim; of Matthat; of Levi; of Symeon; of Judah; of Joseph; of Jonan; of Elia-kim; of Melea; of Menna; of Mattatha; of Nathan; of David; of Jessoai; of Jobel; of Boos; of Salmon; of Naasson; of Aminadab; of Admei; of Arni; of Esron; of Phares; of Judas; of Jacob; of Isaac; of Abraam; of Thara; of Nachor; of Serouch; of Rhagau; of Phalek; of Eber; of Sala; of Käinam; of Arphaxad; of Sém; of Noah; of Lamech; of Methousala; of Enoch; of Jared; of Malelēl; of Kainan; of Enos; of Seth; of Adam; who was son of God.

IV. AND Jesus full of the Holy Spirit<sup>b</sup> returned from the Jordan, and was led in the Spirit in \* the wilderness, forty days tempted by the devil. And the Divine Spirit. See Middleton. He did eat nothing in those days; and when they were ended, He \* hungered. And the devil said unto Him, If thou be Son of God, command this stone to become a loaf. And Jesus answered him, [saying], It hath been written, "Not by bread alone shall man live, [but by every word of

[Tr.]

shewed Him all the kingdoms of the world<sup>d</sup> in a moment of time. And<sup>d</sup> See the devil said unto Him, Unto thee || Matt. will I give all this power, and the glory of them, because it is delivered unto me; and to whomsoever I will I give it. Do thou therefore homage before me: all shall be thine. And Jesus answered and said unto him,\* It hath been written, "Thou shalt do homage unto the Lord thy God, and Him only shalt thou serve." And he brought Him to Jerusalem, and set Him upon the gable<sup>e</sup> of the temple, \* See and said unto Him, If thou be\* Son of God, cast thyself down from hence; for it hath been written, "He shall give his angels charge concerning thee, to preserve thee<sup>f</sup>: and in their<sup>f</sup> or, guard hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And Jesus answered and said unto him, It hath been said, "Thou shalt not tempt the Lord thy God." And the devil having completed all the temptation, departed from Him for a season.

And Jesus returned in the power 14 of the Spirit into Galilee, and a report went forth throughout the whole surrounding region concerning Him. And He was teaching in their synagogues, being glorified by all.

And He came to Nazareth, where 16 He had been brought up: and He entered, as his custom was on the sabbath-day, into the synagogue, and stood up to read. And there was delivered to Him a book of the prophet Isaiah; and having unfolded<sup>g</sup> the it was a book, He found the place where it scroll. was written, "A Spirit of the Lord is upon Me, because He anointed Me to declare glad tidings to the poor; He hath sent Me to\* proclaim deliverance to the captives-of-war; and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim an acceptable year of the 19 Lord<sup>h</sup>." And having folded the book, <sup>i</sup> Isaiah, and given it again to the attendant, <sup>lxii. 1. See Levit. xxv.</sup>

He sat down; and the eyes of all in 9, 10,

the synagogue were intently-looking upon Him. And He began to say unto them, This day hath this scripture been fulfilled in your ears. And all

<sup>1</sup> So A. bare witness to Him *that it was so*: and wondered at the words of grace which proceeded out of his mouth; and said, Is not this man a son of Joseph? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself: what-  
<sup>i</sup> Gr. having soever we heard done<sup>j</sup> at Capernaum,  
<sup>i</sup> taken place,  
<sup>i</sup> &c. Winer.

25 But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months; when there was a great famine upon all the land; and yet to none of them was Elijah

<sup>2</sup> Now Surafend, half-way between Tyre and Sidon. Robinson's Travels. [A.]

<sup>3</sup> *lively* <sup>4</sup> *trifles* <sup>1</sup> See Rob-  
inson, iii.  
187. [A.]

on hearing these things, and they rose up, and thrust Him out of the city, and led Him to a brow of the hill on which their city was built<sup>1</sup>, that they might throw Him down headlong. But He passing through the midst of them went his way.

31 And He came down to Capernaum, a city of Galilee; and He was teaching them on the sabbaths. And they were astonished at his teaching, because his word was with power<sup>m</sup>. And in the synagogue was a man, having a spirit of an unclean demon, and he shrieked out with a loud voice,

<sup>n</sup> ret. G. L.  
[Tr.] om.  
T. A.

[saying]<sup>o</sup>, Let be: what have we to do with thee, Jesus the Nazarene? Art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked it, saying, Hold thy peace, and come out from him. And the demon, having thrown him into the midst, came out of him, having done him no harm. And there

came amazement upon all, and they spake with one another, saying, What word is this, that with authority and power He commandeth the unclean spirits, and they come out? And there went out the fame<sup>p</sup> of Him into <sup>o</sup> Gr. ἡχος, every place of the surrounding dis-<sup>a noise.</sup>  
<sup>Sein</sup>  
<sup>Geschrei.</sup>

And He arose out of the synagogue, Luther. and entered into the house of Simon. Now the mother-in-law of Simon was <sup>30</sup> afflicted with a great fever, and they <sup>2</sup> *order* <sup>accept.</sup> asked Him concerning her. And standing over her, He rebuked the fever, and it left her; and she rose up immediately<sup>r</sup>, and ministered unto <sup>s</sup> εβθέως, <sup>t</sup> one of the graphic singularia of this Ev.  
<sup>Van</sup>  
<sup>Oosterzee.</sup>

And at sunset, all they that had any sickness with divers diseases brought them unto Him; and He, having laid hands upon each one of them, healed them. And demons also went out of many, shrieking, and saying, Thou art<sup>u</sup> the Son of God. And rebuking them, He suffered them not to speak, because they knew that He is the Christ.

And when it was day, He departed, and went into a desert place; and the multitudes were seeking Him, and came unto Him, and detained Him, that He should not depart from them. But He said unto them, I must in other cities also preach the kingdom of God, for therefore was I sent. And He was proclaiming <sup>v</sup> it in<sup>w</sup> the synagogues of Galilee. <sup>x</sup> *area* <sup>y</sup> *etc.*

V. AND it came to pass, that, as the multitude was pressing upon Him to hear the word of God, He stood by the lake of Gennesaret, and saw two small ships standing by the lake; <sup>z</sup> *Judea* <sup>t. r. A. of</sup> <sup>in Ms. col-</sup> <sup>lated by</sup> <sup>Scriver.</sup> but the fishermen were gone out of them, and were washing the nets. And having entered into one of the ships, which was Simon's, He asked him to thrust out a little from the land. And He sat down, and taught the multitudes out of the ship. And when He had ceased speaking, He said unto Simon, Launch out<sup>aa</sup> into<sup>bb</sup> the deep, and let down<sup>cc</sup> your nets for Peter. a draught. And Simon answering<sup>dd</sup> (pl.) to the crew,

10 said unto Him, All the night long we have toiled, and we took nothing; but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net was bursting; and they beckoned unto their partners, who were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were beginning to sink. And when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart out of my ship, for I am a sinful man, O Lord! For he was amazed<sup>a</sup>, and all they that were with him, at the draught of the fishes which they had taken; as were also James and John, sons of Zebedaeus, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought the ships to the land, they left all<sup>b</sup>, and followed Him.

<sup>a</sup> "etiam pisces capitos." Bengel.  
<sup>b</sup> "not known; but in Galilee."

11 And it came to pass, that when He was in one of the cities<sup>c</sup>, behold a man full of leprosy; and when he saw Jesus, he fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth his hand, and touched him, saying, I will, be thou cleansed. And immediately the leprosy departed from him. And He charged him to tell no man, but, saith He, go thy way, shew thyself to the priest, and offer for thy cleansing, according as Moses commanded<sup>d</sup>, for a testimony unto them. But so much the more did the report concerning Him get abroad; and great multitudes came together to hear, and to be healed<sup>e</sup> of their infirmities. But He was going apart in the desert places, and praying.

12 And it came to pass on one of those days, that He was teaching, and there were sitting Pharisees and doctors of the law, who had come from every town of Galilee, and from Jerusalem: and a power of the Lord was

present to heal them<sup>a</sup>. And, behold, men brought on a couch a man who was paralytic, and they were seeking to bring him in, and set him before Jesus. And when they could find no way to bring him in because of the multitude, they went up to the house-top<sup>b</sup>, and let him down through the tiling with his couch into the midst before Jesus. And, when He saw their faith, He said,\* Man, thy sins are forgiven thee. And the Scribes said, Who is this that speaketh by an out-blasphefies? Who can forgive sins, but God only? But Jesus, perceiving their reasonings, [answered and] said unto them, Why reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of Man hath power upon the earth to forgive sins:—He said unto the paralytic, I tell thee, rise, take up thy couch, and go to thy house. And immediately rising up before them all, he took that up whereon he lay,(3) and departed unto his home, glorifying God. And astonishment seized upon all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

13 And after these things He went forth, and observed a tax-collector, named Levi, sitting at the tax-office, and said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house, and there was a large company of tax-collectors and of others who were reclining at meat with them. And the Pharisees and their Scribes were murmuring against<sup>e</sup> or, to. So his disciples, Why eat ye and drink with the tax-collectors [and sinners]<sup>f</sup>? And Jesus answering said unto them, They that are in health have no need of a physician, but *only* they that are sick. I have not come to call righteous men, but sinners to repent-

(3) "Suavis locutio: lectulus hominem tulerat, nunc homo lectulum ferebat." Bengel.

<sup>a</sup> Levit. xiv. 4, 10. &c.

<sup>a</sup> So G. L. T. Tr. Winer. A. reads above, and <sup>b</sup> the power of the Lord was in the direction of his healing, i.e. before Jesus. And, when He saw wrought in their faith, He said,\* Man, thy sins are forgiven thee. And the Scribes said, that He healed.

<sup>c</sup> ret. G. T. A. [Tr.] om. L.

<sup>c</sup> [answered and] said unto them, Why reason ye in your hearts? Whether is easier, to say,

<sup>c</sup> 12 Thy sins are forgiven thee; or to say,

<sup>c</sup> Arise and walk? But that ye may know that the Son of Man hath power<sup>d</sup> or <sup>e</sup> auth-

<sup>c</sup> upon the earth to forgive sins:—He said,

<sup>c</sup> unto the paralytic, I tell thee, rise, take up thy couch, and go to thy house.

<sup>c</sup> And immediately rising up before them all, he took that up whereon he lay,(3) and departed unto his home, glorifying God.

<sup>c</sup> And astonishment seized upon all, and they glorified God, and were filled with

<sup>c</sup> fear, saying, We have seen strange things to-day.

<sup>c</sup> And after these things He went forth, and observed a tax-collector, named Levi, sitting at the tax-office,

<sup>c</sup> and said unto him, Follow Me. And he left all, rose up, and followed Him.

<sup>c</sup> And Levi made Him a great feast in his own house, and there was a large

<sup>c</sup> company of tax-collectors and of others who were reclining at meat

<sup>c</sup> with them. And the Pharisees and their Scribes were murmuring against<sup>e</sup> or, to. So

<sup>c</sup> his disciples, Why eat ye and drink with the tax-collectors [and sinners]<sup>f</sup>? om. T. A.

<sup>c</sup> And Jesus answering said unto them, They that are in health have no need

<sup>c</sup> of a physician, but *only* they that are sick. I have not come to call

<sup>c</sup> righteous men, but sinners to repent-

<sup>b</sup> G. L. ret. ance. But they said unto Him<sup>c</sup>, \*  
<sup>b</sup> <sup>start.</sup> The disciples of John fast often, and  
 3 make prayers, as do likewise those of  
 the Pharisees; but thine eat and  
 drink. But He said unto them, Can  
 ye make the sons of the bride-  
 chamber fast, while the bridegroom  
 is with them. But days shall come,  
 when the bridegroom shall be taken  
 away from them: then shall they fast in  
 those days. And He spake also a para-  
 ble unto them; No man having rent<sup>d</sup> a  
 piece from a new garment, putteth  
 it upon an old garment; if he do,  
 both the new will<sup>d</sup> make a rent<sup>b</sup>, and  
 the piece from the new will<sup>d</sup> not  
 agree with the old. And no man  
 putteth new wine into old bottles<sup>e</sup>:  
 if he do, the new wine will burst the  
 bottles, and it will be spilled, and the  
 bottles will perish. But new wine  
 must be put into new bottles, [and  
 both are preserved]<sup>f</sup>. And no man  
 having drunk old wine [straightway]  
 desireth new; for he saith, The old is  
<sup>bottom</sup> excellent. *¶*

<sup>1</sup> So G. L. with t. r. but T. A. Tr. good. <sup>k</sup> ret. G. L. [Tr.] om. T. A. <sup>1</sup> See note on [l].  
 Some MSS. omit this verse.  
<sup>m</sup> ret. G. T. (T. om. in the earlier edd) [L. A.] om. Tr. So Meyer. And Jesus answering them said, Have ye not read so much as this, what thinks the word ge- nune. See hungry, and they [that were]<sup>n</sup> with note.

<sup>o</sup> om *lutes*. (4) It is difficult to determine the meaning of the word δευτεροπόρων. In many MSS. it is wanting. (See ref.) But we do not venture to exclude it from the text, as it has good authority. The day may have been, 1. the last day of the Passover-feast; Beza; or, 2. the second day of the Passover-week; Lightfoot, &c.; or, 3. the day of Pentecost, if falling on a Sabbath, or at least, the Sabbath in the Pentecost-week; Grotius, Hammond; or, 4. the first Sabbath in the second of the cycle of seven years which completed the Sabbatical period; Wieseler, Van Oosterzee, [and this seems the most probable opinion.] Ornsby (Gr. Test.) would translate "the first Sabbath after the second day of azymes in the Paschal-week." Bengel: "Sabbatum die ultimo mensis vendiar, anno 29 ære vulgaris."

(5) The celebrated MS. known as D. (the

him? How he entered into the house of God, and did take the loaves of the presentation, and did eat, and gave to them that were with him, which *loaves* it is not lawful to eat, save only for the priest? And He said unto them, The Son of Man is Lord even of the sabbath. (5)

And it came\* to pass on another sabbath, that He entered into the synagogue and taught; and there was a man there whose right hand was withered. And the Scribes and the Pharisees were watching\*, whether He would heal on the sabbath-day; that they might find *occasion* to accuse<sup>o</sup> Him. But He knew their<sup>p</sup> A. Tr. reasonings, and said unto the man who had the withered hand, Rise, and stand forth in the midst. And he arose, and stood forth. Jesus then said unto them, I will ask you,\* whether it is lawful on the sabbath to do good, or to do evil; to save a life, or to kill? And looking round upon them all, He said unto\* him, Stretch forth thy hand. And he did [so]<sup>q</sup>, and his hand was restored\* [as <sup>r</sup> om. T. Tr. the other]<sup>s</sup>. But they were filled A. with senseless rage, and were com-<sup>t</sup> [L. Tr.] muning <sup>u</sup> om. A. T. one with another what they might do to Jesus.

And it came to pass in those days, that He went out into the mountain to pray, and continued-all-night in prayer to God<sup>r</sup>. And when it was<sup>r</sup> Some day, He called his disciples to Him, and chose from them twelve, whom

Codex Cantab. or Bezae, ["and two ancient MSS. quoted by Wechel," (Adam Clarke,)] inserts this verse after v. 10. of the t. r. and in its place reads: "On the same day, having observed a certain man working on the Sabbath, He said unto him, Man, if indeed thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed, and art a transgressor of the law." On this, and others of the unwritten words of Christ, see a highly interesting chapter in Mr. B. Foss Westcott's Introd. to the Study of the Gospels. Mr. W. appears to entertain no doubt of the authenticity of this passage. So also Alford. "Its form and contents speak for its originality, and, I am disposed to believe, its authenticity." Consult also Lange on Mark; Meyer, Van Oosterzee, &c.

14 He also named Apostles: Simon, whom He also named Petros (Peter), and Andrew his brother, and James, and John, and † Philip, and Bartholomew, and Matthew, and Thomas, James the son of Alphæus, and Simon called Zeleotes, and Judas son of James, and Judas Iscarioth, who\* was a traitor. And He came down with them, and stood on a level place, and a company of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and they that were harassed by unclean spirits\* were healed. And all the multitude were seeking to touch Him, for a power went out of Him, and healed all.

20 And He, lifting up his eyes upon his disciples, said, (6) Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be satisfied. Blessed are ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall revile you, and shall cast out your name as evil, for the sake of the Son of Man. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven: for just so did their fathers unto the prophets. But woe to you the rich, for you are receiving in full your consolation. Woe unto you that are filled [now]† for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe\* when all† men shall speak well of you, for just so did their fathers unto the false prophets. But I tell you that hear, Love your enemies, do good to them that hate you, bless them that curse

• Tr.  
many  
Mss. omit  
all. See  
Green.

(6) "The doubts which arise among the commentators here, whether this discourse be the same as that on the Mount in St. Matthew, are a strong instance of the uncertainty of forming harmonies of the Gospels. Where the notices of time and place are so very slight and indistinct, as they frequently are in these sacred narratives, we cannot sufficiently guard against a hasty and

you,\* pray for them that despitefully use you. To him that smiteth thee upon the one cheek, offer also the other; and from him that taketh away thy upper-garment, withhold not the under-garment also. To every one that asketh thee, give: and from him that taketh thy goods, ask *them* not again. And as ye would that men should do unto you, do ye also to them likewise.(7) For if ye love them that love you, what thank have ye? For even the sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? For even the sinners do the same. And if ye lend to them from whom ye hope to receive back again, what thank have ye? [For] even sinners lend to sinners, to receive the same in return. But love ye your enemies, and do good, and lend, hoping for no return<sup>o</sup>; and your reward shall be great, and ye shall be sons of the Highest, for He is kind unto the unthankful and evil. Be ye <sup>or, per-  
haps, not  
despairing.</sup> <sup>i.e. with-  
out anxiety</sup> merciful, as also your Father is merciful. And judge not, <sup>om. L.</sup> and ye shall not be judged; [and]† <sup>Tr. A.</sup> condemn not, and ye shall not be condemned; interpret favourably<sup>y</sup> the <sup>or, remit,</sup> <sup>conduct of others</sup>, and ye shall be <sup>forgive;</sup> favourably interpreted; give, and it <sup>but as text,</sup> shall be given unto you; good measure, pressed down, shaken together, <sup>Grotius,  
Elsley.</sup> \*running over, shall men give into <sup>“  
nus esse  
et huma-  
dicandis  
alii.”</sup> your bosom.(8) For with the same measure with which you measure, it <sup>“  
nus in ju-</sup> shall be measured to you in return.

And He spake also† a parable unto them: Can a blind man guide a blind man? will not both fall into a ditch? There is not a disciple above the master; but every one that is thoroughly furnished<sup>z</sup> shall be as his master. <sup>And</sup> <sup>i.e. with  
instruction.</sup>

peremptory conclusion." Elsley.

(7) "Νόμον ξυφτον ἐν ταῖς καρδίαις ἡμῶν γεγραμμένον." Theophylact, quoted by Van O.

(8) The eastern garment being long, and folded, and fastened with a girdle, admitted of carrying much corn, or other fruit, in the bosom. "So Horace, Sat. II. iii. 17. Te talos, Aule, nunc esque, Ferre sinu lato." Ornsby.

• See  
|| Matt.

• T. [L.  
Tr.]

4.5 why lookest thou at the splinter which is in thy brother's eye, but the beam which is in thine own eye thou perceivest not? [Or], how canst thou say to thy brother, Brother, let me pull out<sup>a</sup> the splinter which is in thine eye, thou thyself looking not at the beam which is in thine own eye? Hypocrite! cast out first the beam from thine own eye, and then shalt thou see clearly to cast out the splinter which is in thy brother's eye. For there is not a good tree that produceth corrupt fruit; nor [again]<sup>b</sup> is there a corrupt tree that produceth good fruit. For each tree is known by its own fruit. For not from thorns do men collect figs, nor from a bramble do they gather a bunch of grapes. The good man out of the good store of his heart bringeth forth the good; and the evil<sup>c</sup> out of the evil<sup>c</sup> bringeth forth the evil. For from the abundance of the heart his mouth speaketh. And why call ye Me, Lord, Lord, and yet do not the things which I say? Every one therefore who cometh to Me, and heareth my words, and doeth them, I will shew you to whom he is like. He is like a man building a house, who

<sup>c</sup> So A-V. and Vulg. qui, fodit in altum. Gr. who dug and deepened.

<sup>d</sup> So T. A. Tr. f. on a rock, G. I. with t. r. <sup>e</sup> buil'deth, L. 'or, col-laps'd.read. <sup>f</sup> or, col-laps'd.read. <sup>g</sup> οὐνέοει for Επεσει.

VII. NOW when He had ended all his sayings in the hearing of the people, He entered into Capernaum. And a slave of a certain centurion, who was dear unto him, was sick, and ready to die. And having heard of Jesus, he sent unto Him elders of

(a) "The Jews always buried their dead without the city, except those of the family of David."

the Jews, to ask Him that He would come, and save his slave. And they, coming to Jesus, besought Him urgently, saying, He is worthy, for whom<sup>g</sup> He shall do this; for he loveth<sup>g</sup> "A Latinour nation, and hath, at his own expense<sup>h</sup>, built the synagogue for us.<sup>i</sup> And Jesus went with them. And Ornsby, when He was now not far from the<sup>b</sup> So A. house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am not fit that Thou shouldest enter under my roof: therefore neither thought I myself worthy to come unto Thee; but speak by a word, and my servant<sup>j</sup> shall be healed.<sup>i δ παῖς</sup> For I also am a man put under autho-<sup>μονής, my</sup> rity, having under myself soldiers; <sup>μάρτυρες, my</sup> and I say to this man, Go, and he use of παῖς goeth; and to another, Come, and he for δοῦλος cometh; and to my slave, Do this, master's and he doeth it. And when Jesus affection-<sup>μεττ. o</sup> heard these things, He marvelled at regard for him, and turning round to the crowd which was following Him, said, I tell you, not even in Israel have I found so great faith. And they that had been sent, having returned to the house, found the slave [that had been sick]<sup>k</sup> om. L. in sound health. <sup>Tr.</sup>

And it came to pass the day after, // He was going into a city called Nain<sup>l</sup>; in Galilee, and there were going with Him [many] lee, on the of] his disciples, and much people. slope of And when He drew near to the gate the Little of the city, behold, there was being Hermon. carried out(9) a dead man, an only Stanley's son of his mother, and she [was] a Palestine. widow; and a large company from the city was with her. And the Lord when He saw her was moved with compassion for her, and said unto her, Weep not. And He went up, and touched the bier; and the bearers stood still. And He said, Young man, I say unto thee, Arise. And the dead man sat up, and began to speak: and He delivered<sup>m</sup> L. him to his mother. And fear seized on all, and they glorified God, saying,

Adam Clarke.

16 A mighty prophet is risen up among us; and, God hath visited his people. And this report of Him went forth throughout all Judæa, and [throughout] all the region round about.

18 And the disciples of John brought him word of all these things. And having called to him two<sup>m</sup> of his disciples, John sent them unto the Lord<sup>n</sup>, saying, Art Thou He that should come<sup>o</sup>, or is it another we are expecting<sup>p</sup>? And when the men came unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that should come, or is it another we are expecting? [Now]

<sup>q</sup> So G. L. in that hour. A. T. Tr.

<sup>m</sup> Gr. cer-  
tain two.  
<sup>n</sup> T. Tr. A.  
to Jesus  
G. L. with  
ext. r.  
<sup>o</sup> Gr. the  
one that  
cometh.  
<sup>p</sup> H.

in the same<sup>q</sup> hour He cured many of their diseases, and plagues, and evil spirits; and to many blind He gave sight. And He<sup>\*</sup> answered and said unto them, Go your way, and tell

22 John what things ye saw and heard; that blind folk recover sight, lame walk, leprous are cleansed, deaf hear, the dead are raised, and the poor have the Gospel preached to them. And he is blessed whosoever doth not take offence at Me. And when the messengers of John had departed, He began to speak unto the multitudes concerning John; What have ye gone

<sup>r</sup> what went out<sup>s</sup> into the wilderness to behold? ye out, L. T. Tr.

<sup>t</sup> A. V. Gr. are in gorgeous apparel and luxury.

A reed shaken by wind? But what have ye gone out to see? A man clothed in soft garments? Behold, they that are gorgeously apparelled, and live delicately<sup>t</sup>, are in the kingly palaces. But what have ye gone out to see? A prophet? Yea, I tell you, and much more than a prophet. This is he of whom it hath been written, "Behold, I send forth my messenger before thy face, who shall prepare thy way before thee." [For] I tell you, among those born of women, there is no greater [prophet] than

<sup>u</sup> om. προ-  
φήτης, L.  
[Tr.] om.  
<sup>v</sup> τοῦ βαπτιστοῦ, T. he. And all the people when they

(10) "The Lord lay upon a couch, leaning upon his left arm, with his head towards the table, and his feet turned outwards, towards where

heard him, and the tax-collectors, justified God, having been baptized with the baptism of John; but the Pharisees and the teachers of the law rejected the purpose of God towards themselves, having not been baptized by him<sup>u</sup>.\* To what, then, shall I compare the men of this generation? and whether to what are they like? They are like these are little children sitting in a market-place, the words and calling one to another, and saying, We piped unto you, and the Evangelie did not dance; we mourned unto you, and ye did not lament. For John the Baptist hath come neither eating bread nor drinking wine, and ye say, He hath a demon; the Son of Man hath come eating and drinking, and ye say, Behold a man glutinous and a wine-bibber, a friend of tax-collectors and sinners. Yet was wisdom vindicated<sup>x</sup> by all her children. <sup>\* or, justifi-  
ed.</sup>

And one of the Pharisees invited <sup>36</sup> Him to eat with him; and He entered into the Pharisee's house, and reclined at meat. And, behold, a woman who was in the city<sup>y</sup>, a sinner<sup>z</sup>, having not learnt that He was reclining at meat <sup>known,</sup> probably in the Pharisee's house, brought an alabaster <sup>z</sup> Caper-cruise of ointment, and having <sup>naum, or,</sup> placed herself behind Him at his <sup>perhaps</sup> feet, (10) weeping, began to steep his <sup>Nain:</sup> others feet in the tears, and wiped them <sup>think,</sup> with the hairs of her head, and kissed <sup>Bethany.</sup> his feet, and anointed <sup>z</sup> So L. Tr. them with the <sup>A.</sup> ointment. Now when the Pharisee who had invited Him saw this, he spake within himself, saying, This <sup>and his</sup> man, if he were a prophet, would have known who and what manner of person the woman <sup>is</sup> who is touching him; that she is a sinner. And Jesus answering said unto him, Simon,

I have somewhat to say unto thee. Master, say on, saith he<sup>a</sup>. There were two debtors to a certain creditor, the one owed five hundred denars, and the other fifty. And when they had nothing to repay him, he freely

the servants stood. His feet were also bare, as He would have taken off his sandals." De Wette.

forgave both. Which, then, of them [tell Me]<sup>a</sup> will most love him? And Simon answered and said, I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged. And turning to the woman

He said unto Simon, Seest thou this woman? I entered into thy house: water for my feet thou gavest Me not; but she in her tears steeped my feet, and with her hair\* she wiped them. No kiss didst thou give Me: but she, from the time I came in, ceased not to

No kiss didst thou give Me: but she, from the time I came in, ceased not to kiss my feet. With oil my head thou didst not anoint, but she with ointment anointed my feet. Wherefore, I tell thee, her sins, which are many, are forgiven, because she loved much. But *he* to whom little is forgiven, loveth little. And He said unto her, Thy sins are forgiven. And they who were reclining at meat with *Him* began to say among themselves, Who is this that also forgiveth sins? But He said unto the woman, Thy bath saved thee: go to peace. ★

VIII. AND it came to pass afterward, that He was journeying through every city and village<sup>b</sup>, preaching and shewing the glad tidings of the kingdom of God. And the Twelve were with Him, and certain women, who had been healed of evil spirits and infirmities, Mary who was called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who were ministering unto them<sup>c</sup> of their substance.

Now when a great multitude was being gathered together, and they were coming to Him one after another<sup>d</sup> from every city, He spake by a parable: There went out the sower to sow his seed. And as he was sowing it,

some fell by the side of the path, and was trodden down, and the birds of heaven devoured it. And other fell upon the rock; and on springing up it was withered, because it had no moisture. And others fell in the

midst of the thorns, and the thorns sprang up with it, and choked it. And other fell into the good ground, and sprang up, and bare fruit a hundred-fold. When He had said these things, He cried, He that hath ears to hear, let him hear. And his disciples asked Him\* what this parable might be. And He said, Unto <sup>So T.</sup> you it is given to know the mysteries of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this. The seed is the word of God. Those by the side of the path are they that hear; then cometh the devil, and taketh away the word from their heart, lest they should believe and be saved. Those on the rock *are they*, who, when they hear, receive the word with joy; yet these have no root; they for a while believe, and in time of temptation turn aside. As for <sup>or, stand</sup> that which fell into the thorns, these *abro*.

are they who, when they have heard, go their way, and are choked by the anxious-cares and riches and pleasures of life, and bear no fruit to maturity. But that in the good ground—these are they who in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience<sup>b</sup>. No man, having<sup>b</sup> or, in endurance under trial. lighted a lamp, hideth it in a vessel or placeth it under a couch, but setteth it upon a lamp-stand, that those who enter in may see the light. For there is nothing secret which shall not be made manifest; nor hidden, which shall not be known and come abroad. Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, that even which he seemeth to have shall be taken away from him.

And there came to Him his mother and his brethren, and could not come at Him because of the multitude. And it was told Him,\* Thy mother and thy brethren stand without, de-

siring to see thee. But He answering said unto them, My mother and my brethren are these who hear and do the word of God.\*

**12** Now it came to pass on one of the days, that He entered into a ship with his disciples; and He said unto them, Let us go over unto the other <sup>i the east-</sup> side<sup>1</sup> of the lake. And they launched forth. And as they were sailing, He fell asleep. And there came down a squall of wind upon the lake; and they were being filled, and were in jeopardy. And they came to Him, and awoke Him, saying, Master, Master, we are perishing! And He <sup>\* read διε-</sup> <sup>γεράσης, T.</sup> <sup>Tr. for έγγ.</sup> woke up<sup>k</sup>, and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And He said unto them, Where\* is your faith? And they, being afraid, wondered, saying one to another, Who then is this, that He commandeth even the winds and the water, and they obey Him?

**26** And they sailed down to the country of the Gerasenes<sup>1</sup>, which is over against Galilee. And when He had gone forth to land, there met Him a certain man out of the city, who had demons for a long time, and wore no <sup>m Tr. reads clothes<sup>m</sup>,</sup> <sup>wore no cl.</sup> clothes<sup>m</sup>, neither abode in a house, but in the tombs. Now when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Son of the Most High God? I beseech Thee, torment me not. For He was commanding the unclean spirit to come out from the man. For oftentimes it had seized-and-carried him, and it was attempted to keep him bound<sup>n</sup> with chains and fetters; and he broke the bonds, and was driven by the demon into the deserts.

<sup>o So A.</sup> And Jesus asked him, [saying,] What is thy name? And he said, Legion: because many demons had entered into him. And they<sup>p</sup> besought Him that He would not command them to go out into the abyss. And there was there a herd of many swine

feeding on the mountain; and they <sup>32</sup> besought Him that He would suffer them to enter into them. And He suffered them. And the demons on going out of the man, entered into the swine, and the herd rushed down the steep place into the lake, and were choked. And they that fed them, when they saw what had happened, fled, and\* told it in the city and in the country-villages. And they came out to see what had been done; and came to Jesus, and found the man out of whom the demons had departed, clothed, and in his right mind, sitting at the feet of Jesus; and they were afraid. And they who saw it told them how the demoniac had been cured. And all the multitude of the surrounding country of the Gerasenes requested Him to depart from them; for they were taken with great fear; and He embarked on\* a ship, and went back again. But the man out of whom the demons had departed, was beseeching Him that he might be with Him: but\* He sent him away, saying, Return to thy home, and relate how great things God did for thee. And he went his way, proclaiming throughout the whole city how great things Jesus had done unto him.

And it came to pass, when Jesus <sup>40</sup> had returned, that the multitude welcomed Him; for they were all expecting Him.

And, behold, there came a man, <sup>41</sup> named Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought Him to come into his house: for he had an only daughter of about twelve years of age, and she lay a dying. And it came to pass,† that as He was going, the multitude were thronging Him. And a woman who had an issue of blood twelve years, and who had spent all her means on physicians, yet could be cured by none, coming up behind Him, touched the fringe of his garment; and im-

44 mediately her issue of blood stanched. And Jesus said, Who is it that touched Me? And when all denied, Peter said, as did they that were with him, Master, the multitudes throng Thee and press Thee, and sayest Thou, Who is it that touched Me? But Jesus said, Some one touched Me, for I perceive that power is gone out from Me. And the woman, seeing that she did not escape notice, came trembling, and falling down before Him, declared\* in the presence of all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her,

48 <sup>\* Gr. hath</sup> Daughter,\* thy faith hath made thee whole<sup>†</sup>, go to peace. While He was yet speaking, there cometh one from

<sup>\* L. Tr.  
read μη-  
κέτι for μη-</sup> the ruler of the synagogue's house, saying unto Him, Thy daughter is dead: trouble the Master [no longer<sup>‡</sup>.] But Jesus, when He heard it, answered him, saying, Fear not, only believe, and she shall be made whole. And on entering the house, He suffered no one to go in with Him<sup>†</sup>, save Peter, and James, and John, and the father of the maiden, and her mother. And all were weeping and lamenting her.

But He said, Weep not; for<sup>†</sup> she is not dead, but sleepeth<sup>†</sup>. And they derided Him, knowing that she was dead. But He,\* having taken her by the hand, called, saying, Maid, arise<sup>‡</sup>. And her spirit<sup>‡</sup> returned, and she arose immediately, and He commanded that *something* should be given her to eat. And her parents were amazed; but He enjoined them to tell no one what had happened.

#### IX. AND having called together

<sup>\* So T. A.</sup> the Twelve<sup>†</sup>, He gave them power Tr. G. His and authority over all the demons, twelve dis. L. with t. r. and to cure diseases; and He sent them forth to proclaim the kingdom

<sup>\* om. T. A.</sup> of God, and to heal [the sick]<sup>‡</sup>. And <sup>[Tr.] τοὺς</sup> He said unto them, Take nothing for <sup>ταῦτα</sup> the journey, neither a staff, nor a scrip, nor a loaf, nor a piece of silver, neither have two garments each.

<sup>4</sup> And into whatsoever house ye enter,

there abide, and thence depart. And whosoever receive you not, on going out of that city, shake off the [very]<sup>a</sup> <sup>\* om.</sup> dust from your feet for a testimony Tr. [L.] against them. And they departed, and passed through the towns, preaching the Gospel, and healing every where.

Now Herod the tetrarch heard of all these things that were done,\* and he was perplexed because that it was said by some that John had been raised from the dead; and by some, that Elijah had appeared; by others, that some prophet of the ancients was risen again. And Herod said, John I beheaded: but who is this, of whom I hear such things? And he was seeking to see Him.

And the Apostles on their return <sup>10</sup> related unto Him all that they had done. And taking them with *Him*, He went apart privately into [a desert place belonging to] a city called Bethsaida<sup>b</sup>. And the multitudes, when <sup>b</sup> G. L. they knew *it*, followed Him; and He <sup>with t. r.</sup> received them, and spake unto them <sup>(A. V.)</sup> T. A. Tr. concerning the kingdom of God; and <sup>into a city</sup> those who had need of healing He <sup>called B.</sup> cured. Now the day was beginning <sup>Not on the</sup> Western, to decline, and the Twelve came up, (as De and said unto Him, Send away the <sup>(the Wette)</sup> multitude, that they may go into the <sup>on the N.</sup> E. shore. surrounding towns and country-vil- Van. O. lages, and find victual; for we are here in a desert place. But He said <sup>13</sup> unto them, Give ye<sup>c</sup> them to eat. <sup>c</sup> διεῖσθαι But they said, We have no more than <sup>emphatic.</sup> five loaves and two fishes, unless perchance we should go and buy food for all this people. For they were about five thousand men. And He

said to His disciples, Make them recline by [about]<sup>d</sup> <sup>†</sup> fifties in a com- <sup>d</sup> L. Tr. pany. And they did so, and made [ωσεῖ.] them all recline. And He took the five loaves and the two fishes, and having looked up to heaven, He blessed them, and brake *them* up, and gave to the disciples to set before the multitude. And they all ate, and were satisfied; and there was taken <sup>17</sup>

<sup>†</sup> See ||  
Mark v.  
p. 43.

<sup>‡</sup> See ||  
Mark for  
Araucan.

<sup>\*</sup> or, her  
breath.

<sup>†</sup> So T. A. the Twelve<sup>†</sup>, He gave them power Tr. G. His and authority over all the demons, twelve dis. L. with t. r. and to cure diseases; and He sent them forth to proclaim the kingdom <sup>\* om. T. A.</sup> of God, and to heal [the sick]<sup>‡</sup>. And <sup>[Tr.] τοὺς</sup> He said unto them, Take nothing for <sup>ταῦτα</sup> the journey, neither a staff, nor a scrip, nor a loaf, nor a piece of silver, neither have two garments each. <sup>4</sup> And into whatsoever house ye enter,

But an <sup>old</sup> ~~old~~ 1.

up of the fragments that remained to them twelve baskets.

18 And it came to pass, that as He was praying alone, his disciples were with Him, and He asked them, saying, Whom do the multitudes say that I am? And they answering said, John the Baptist; but others, Elijah; and others, that some prophet of the ancients is risen again. But He said unto them, But ye, who <sup>say</sup> ye that I am? And Peter answering said, The Christ of God. And He earnestly charged and enjoined them to tell no one this, saying, It is necessary that the Son of Man should suffer many

22 things, and be rejected by the elders, and chief priests, and scribes, and be slain, and be raised <sup>on</sup> on the third day.

• L. T. A. read *ἀναστῆναι*  
στῆναι.

<sup>1</sup> om. L. [dailyl], and follow Me. For whosoever desireth to save his life, shall lose it; and whosoever shall lose his life for my sake, he shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, and come to ruin? For whosoever shall be ashamed of Me and my words, of him shall the Son of Man be ashamed, when He shall come in his own glory, and in his Father's, and in the glory of the holy angels. But I tell you of a truth, there be some of those standing here who shall not taste of death, until they see the kingdom of God.

26 And it was about eight days after speaking these words, that He took with Him Peter and John and James, and went up into the mountain to pray. And it came to pass that as He was praying, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, two men were conversing with Him, who were Moses and Elijah; and they, appearing in glory, were speaking of his departure <sup>h</sup> which He was about to accomplish in Jerusalem. And Peter and they

that were with him were heavy with sleep; but, having kept awake through-

~~out~~, they saw his glory, and the two men that were standing with Him.

And it came to pass, that as they were being parted from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elijah; not knowing what he saith. But while he was saying these things, there came a cloud, and it overshadowed them, and they were afraid as they entered into the cloud. And there came a voice from the cloud, saying, This is my Son, the chosen

One. Hear ye Him. And when the <sup>So T. A.</sup> voice was past, Jesus was found alone. <sup>Tr. the be-  
loved one</sup> And they kept silence, and told no <sup>G. L. with</sup> one in those days any thing which <sup>t. r.</sup> they had seen.

Now it came to pass, on the following day, when they had come down from the mount, there met Him a great multitude. And, behold, a man from the multitude cried out, saying, Master, I beseech Thee to look upon my son, for he is my only child; and, behold, a spirit taketh him, and suddenly he shrieketh, and it convulseth him, so that he foameth again, and bruising him, it scarcely departeth from him after having bruised him. And I besought thy disciples to cast it out, and they were not able. And Jesus answering said,

O generation unbelieving and perverse! how long shall I be with you, and bear with you? Bring hither thy son. And while he was coming forward, the demon threw him down, and convulsed him; but Jesus rebuked <sup>read ἐπολε-</sup> the unclean spirit, and healed the <sup>for ἐπολη-</sup> boy, and delivered him again to his <sup>σεν.</sup> <sup>So Gr.</sup> father. And they were all amazed at <sup>“</sup> Let these the mighty power of God. And while sayings they were all wondering at all the things <sup>w</sup> sink down into your <sup>“</sup> cars.” A.V. which He was doing, He said unto his disciples, Put ye into your ears <sup>ponite vos</sup> these words: for the Son of Man is <sup>in cordibus vestris.</sup> <sup>Vulg.</sup> about to be betrayed into the hands

<sup>b</sup> His death.

<sup>c</sup> or, fulfil.

of men. And they understood not this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask Him of this saying.

46 And there arose a discussion among them, to wit, which of them should be greater. But Jesus, seeing the disputing of their heart, taking hold of a little child, (1) set it by Him, and said unto them, Whosoever shall receive this little child in my name<sup>a</sup>, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me. For he that is less among you all, the same<sup>a</sup> is great.

47 And John answered and said, Master, we saw one casting out demons in thy name, and we hindered him, because he doth not follow with us. But He said unto him, Hinder not: for he who is not against you is for you.

48 And it came to pass, when the days were being fulfilled that He should be taken up<sup>b</sup>, He steadfastly set his face<sup>b</sup> to proceed to Jerusalem. And He sent forth messengers before his face, and on their journey they entered into a village of Samaritans, so as to make ready for Him. And they did not receive Him, because his face was as though He would go<sup>c</sup> to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven and consume them, [even as Elias did]<sup>c</sup>? And He turned and rebuked them<sup>c</sup>. And they proceeded to another village.

49 And it came to pass, that as they were going, a certain man said unto Him in the way, [Lord]<sup>d</sup>, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head. And He said unto

another, Follow Me. And he said, Lord, suffer me first to go away and bury my father. But\* He said unto him, Let the dead bury their dead; but do thou depart, and proclaim the kingdom of God. And another also said, I will follow Thee, Lord; but suffer me first to bid farewell to them that are at my home. But Jesus said [unto him]<sup>e</sup>, No man, having put<sup>f</sup> his hand to the plough, and looking back, is well-adapted for the kingdom of God.

X. AND after these things the Lord appointed others also<sup>g</sup>, seventy<sup>h</sup> Tr. [καὶ], in number<sup>i</sup>, and sent them forth in Many pairs before his face into every city and place whither He Himself was<sup>j</sup>. So about to come. And He<sup>k</sup> said unto Vulg. Sep- them, The harvest indeed is great, *tuāginta duos.* but the labourers few; pray ye there- fore the Lord of the harvest, that He<sup>k</sup> read & would send forth labourers into his for *ōdōv*. harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry not a purse, nor a scrip, nor sandals; and salute no one by the way<sup>l</sup>. And into whatsoever<sup>m</sup> Oriental house ye enter, first say, Peace to this salutations were cere- monious, peace<sup>n</sup>, your peace shall rest upon it; and would but if not, it shall return to you. occupy But in that house remain, eating and drinking such things as they have; person in- for the labourer is worthy of his hire, clined to receive Change not from one house to an- other. And into whatsoever city you enter, and they receive you, eat what peace. A. is set before you, and heal the sick therein, and say unto them, The

kingdom of God is come nigh unto you. And into whatsoever city ye enter, and they receive you not, when you go out into the streets of the same, say, Even the very dust of your city which cleaveth to our feet<sup>o</sup> we do wipe off against you: nevertheless, know ye this, that the king-

<sup>a</sup> i. e. because he acknowledges my name. Van O.

<sup>b</sup> Gr. the days of his assumption.

<sup>c</sup> a Hebra- ism for He was fully pur- posed to go.

<sup>d</sup> Gr. his face was going.

<sup>e</sup> ret. G. L. consume them, [even as Elias did]<sup>c</sup>?  
[A.] om. T. Tr.

<sup>f</sup> See Ap- pendix.

<sup>g</sup> ret. G. A. T<sup>2</sup>, om. L. T<sup>1</sup>. Tr.

<sup>h</sup> See Ap- pendix.

(1) According to a tradition of the Greek Church, this child was Ignatius, the celebrated Father. In an Epistle attributed to him, but of doubtful authority, he states that he saw our

Lord, in the flesh, after the resurrection. But no reliance can be placed on his alleged connexion with the narrative in the text.

12 dom of God is come nigh.\* I tell you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazein! woe unto thee, Bethsaida! for if in Tyre and Sidon had been done the mighty works which have been done in you, a great while ago would they have repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the judgment than for you. And thou, Capernaum, that wast exalted unto heaven<sup>a</sup>, shalt be cast down unto Hades. He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me.

13 And the seventy<sup>f</sup> returned again with joy, saying, Lord, even the demons are subject unto us in thy name. And He said unto them, I was beholding Satan as lightning falling from the heaven. Behold, I have given unto you the privilege<sup>g</sup> to walk upon serpents and scorpions, and upon all the power of the enemy, and nothing shall by any means hurt you. Yet in this rejoice not, that the spirits are subject unto you; but\* rejoice, because your names have been written in the heavens.

21 In the same hour [Jesus]<sup>b</sup> rejoiced in the [Holy]<sup>c</sup> Spirit<sup>d</sup>, and said, I confess unto Thee, Father, Lord of the heaven and the earth, that Thou didst hide these things from wise and prudent men, and didst reveal them unto babes: even so, Father, for so it seemed good in thy sight<sup>i</sup>. [And turning unto the disciples, He said]<sup>j</sup>, All things were delivered unto Me by my Father, and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son willeth to reveal Him. And turning to the disciples, He said privately, Blessed the eyes which see the things which ye see!

<sup>e</sup> See  
|| Mark.

<sup>a</sup> L. Tr.  
A. read  
μὴ ἔως  
οὐπανῦ  
νψωθῆση;  
e or, dis-  
regardeh.

<sup>b</sup> b60 L.

<sup>g</sup> power, or  
authority.

<sup>b</sup> om. L.  
<sup>c</sup> L. Tr.  
with many  
MSS. and  
Vv. So  
Vulg. ex-  
ultavit Sp.  
Sancto.

<sup>k</sup> Gr. It  
was good  
pleasure  
before  
Thee.

<sup>l</sup> om. G.  
Tr. Beza.  
Elzevir.  
(Scribe-  
ner.)

(2) "Many priests dwelt at Jericho, who had to perform the temple service when their turn came. They seem generally to have chosen the

For I tell you, that many prophets <sup>24</sup> and kings desired to see the things which ye see, and did not see *them*: and to hear the things which ye hear, and did not hear them.

And, behold, a certain teacher of the Law stood up, trying Him, saying, Master, what shall I do to inherit life eternal? But He said unto him, What hath been written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy understanding; and thy neighbour as thyself. And He said unto him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself<sup>m</sup>, said unto Jesus, And who is my neighbour? And Jesus taking him up, out of the difficulty<sup>n</sup>, said, A certain man was going down A. from Jerusalem to Jericho, and fell <sup>34</sup> among<sup>o</sup> thieves, who, having stripped<sup>p</sup> him and beaten him, departed, leaving <sup>σεν</sup>, he was surrounded by certain priest (2) was going down on them. <sup>q</sup> that road, and when he saw him, he passed by on the other side. And <sup>32</sup> likewise also a Levite, when he was<sup>r</sup> om. at the place, came up, and looked <sup>τερόμενος</sup> on him, <sup>s</sup> and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw [him], he was moved with compassion, and went up to him, and bound up his wounds, pouring in oil and wine<sup>t</sup>; and having set him on<sup>u</sup> recom- his own beast, he brought him to an mended as inn, and took care of him. And on<sup>v</sup> a cure for the morrow, [when he was going Galen and out]<sup>w</sup>, he took out two denars, and Celsus. gave them to the host, and said [unto<sup>x</sup> ret. G. A. him]<sup>y</sup>, Take care of him, and what<sup>z</sup> Tr. T. soever thou spendest more, I, when<sup>o. T.</sup> I come again, will repay thee. Who Tr. [L.] [then] of these three seemeth to thee to have been neighbour to the man <sup>36</sup> who fell among the thieves? And longer but safer route, through Bethlehem, so that it was an exceptional case for one of them to pass through the wilderness." Van Oosterzee.

he said, He that shewed the mercy on him. (3) And Jesus said unto him, Go, and do thou likewise.

Now it came to pass, on their journey, that He entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also having sat down at the feet of the Lord, was listening to his word. And Martha was cumbered about much serving. And she came to Him, and said, Lord, carest Thou not that my sister hath left me to serve alone? bid her therefore that she help me. But Jesus answering said unto her, Martha, Martha, thou art anxious-careful and troubled about many things: but one thing is needful<sup>t</sup>. Now Mary hath chosen the good portion, which shall not be taken away from her.

<sup>t</sup> Some MSS. and Ff. read: there is need of few things, or (but) of one. Others: of one, or (but) of few;— supposing our Lord to refer to preparation for the meal. So Adam Clarke. See Alford. <sup>u</sup> or suff. ficient. see <sup>¶</sup> Matt.

<sup>x</sup> See Appendix.

XI. AND it came to pass, that as He was, in a certain place praying, when He ceased, one of his disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them: When ye pray, say, \* Father, \* hallowed be thy name: thy kingdom come.\* Our daily<sup>u</sup> bread give unto us day by day. And forgive us our sins as we also forgive every one that is indebted to us. And lead<sup>u</sup> us not into temptation.\* And He said unto them, Who of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; (4) for a friend of mine on his journey is come to me, and I have nothing to set before him: and he from within shall answer and say, Trouble me not; the door is already shut, and my children are with me in bed; I cannot rise and give thee. I tell you, though he will not rise and give him because he is his friend: yet because of his impu-

(3) The narrow-minded teacher of the law evidently avoids naming the Samaritan. "Non invitus abstinet legisperitus appellationes propria Samaritaris." Bengel. So Luther.

(4) "Unum pro hospite, unum pro me, unum

dence<sup>v</sup> he will rise and give him as, "It is many as he needeth. And I say assumed unto you, Ask, and it shall be given goes on you; seek, and ye shall find; knock, knocking and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh, findeth; and to <sup>10</sup> him that knocketh, it shall be opened. What father is there among you, who, if his son should ask of him a loaf, will give him a stone: or if a fish, will, instead of a fish, give him a serpent: or if he shall ask an egg, will he give him a scorpion? If then ye, being evil, know how to give good gifts unto your children, how much more shall [your]<sup>z</sup> heavenly Father give <sup>z</sup> add L. the Holy Spirit<sup>x</sup> to them that ask<sup>y</sup> or, perhaps, a <sup>holy spirit</sup>; to the aid

And He was casting out a demon, or, the aid and it was dumb. And it came to <sup>15</sup> of the pass, that when the demon had gone H. S. Middle-out, the dumb spake. And the multitudes wondered. But some of them said, Through Beelzebub, the prince of the demons, He is casting out the demons. And others, tempting, were seeking a sign from heaven from Him. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation: and a house divided against a house falleth. Now if also Satan be divided against himself, how can his kingdom be established? for ye say, that through Beelzebub I am casting out the demons. But if I by Beelzebub am casting out the demons, by whom do your sons cast them out? therefore shall they be your judges. But if by the finger of God I am casting out the demons, then indeed the kingdom of God is come upon you. When the mighty one fully armed keepeth his own palace, his goods are in-peace: but when [the<sup>b</sup>] stronger than he shall <sup>b</sup> om. <sup>δ</sup> L. come upon him, and overcome him, <sup>16</sup> Tr. A.

supernumerarium, honoris causa." Bengel remarks, too, the singular familiarity of the language of the parable: (in this respect one of the most beautiful of all.)

22 he taketh away from him his full suit of armour, wherein he had trusted, and divideth the spoils of him. He who is not with Me is against Me, and he that gathereth not with Me scattereth. When the unclean spirit is gone out from the man, it passeth through places without water seeking rest; and finding none, it saith, I will return to my house whence I came out. And coming, it findeth it swept and garnished. Then goeth it, and taketh to it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man is worse than the first. And it came to pass, as He was saying these things, a certain woman of the crowd lifted up her voice, and said unto Him, Blessed the womb that bare Thee, and the paps which Thou didst suck! But He said, Yea rather, blessed are they that hear the word of God, and keep\* it.

25 And as the multitudes were gathering thick together, He began to say, This generation is an evil generation:† it seeketh a sign, yet no sign shall be given unto it, but the sign of Jonah.\* For as Jonah was a sign to the Ninevites, so shall be also the Son of Man to this generation. The queen of the south shall be raised up in the judgment with the men of this generation, and shall condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, more than Solomon is here. The men of Nineveh shall arise in the judgment with this generation, and shall condemn it; for they repented at the proclamation of Jonah, and, behold, more than Jonah is here. No man having lighted a lamp, putteth it in a secret place, nor under the bushel, but upon the lamp-stand, that they who are entering in may see the light. The lamp of the body is thine† eye. When\* thine eye is faultless, thy whole body [also] is in full light;

but if it be faulty, thy body also is 34 in darkness. See then that the light that is in thee be not darkness. If then thy whole body be in full light, having no part dark, the whole shall be in full light, as when the lamp by its shining doth give thee light.

And as He was speaking, a\* Pharisee requested Him to breakfast with him; and He entered in, and sat down. And the Pharisee seeing it, marvelled that He had not first washed before breakfast<sup>1</sup>. But the <sup>πρό τοῦ</sup> Lord said unto him, Now do ye <sup>ἀπλατον,</sup> the morning meal; Pharisees cleanse the outside of the cup and the platter, but your inward breakfast, part is full of extortion and wickedness. Foolish *that ye are!* did not He who made the outside make the inside also? But give<sup>e</sup> alms of such <sup>e</sup> Some things as ye have, and, behold, all would things are clean unto you. But woe <sup>transl. ye</sup> unto you, Pharisees! for ye tithe <sup>give,</sup> and unto you, Pharisees! for ye tithe under-mint and rue, and all manner of pot-stand the herbs, and pass by judgment and the words in love of God; these ye ought to have sense. So done, and not to leave those undone. Lightfoot. But woe unto you, Pharisees! for ye love the first seat in the synagogues, and the salutations in the market-places. Woe unto you!\* for ye are as the tombs, which appear not<sup>f</sup>, and <sup>See</sup> men, when they walk over <sup>them,</sup> <sup>p. 28, note.</sup> them, are not aware of them. And one of the teachers of the law answering, said unto Him, Master, in saying these things thou insultest us also. But He said, Woe, too, to you, teachers of the law, for ye burden men with loads heavy to be borne; yet ye yourselves will not touch the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers slew them. Truly ye are witnesses<sup>g</sup> that <sup>So. T.</sup> ye allow the deeds of your fathers; <sup>Tr. A.</sup> for they indeed killed them, and ye build.\* Therefore also said the "Wisdom of God," I will send unto them prophets and apostles, and some of them they shall slay and persecute; that there may be required from this

<sup>c</sup> om. L.

50 generation the blood of all the prophets which was shed from the foundation of the world; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the house. Yea, I tell you, it shall be required from this generation. Woe unto you, teachers of the law! for ye took away the key of knowledge; ye yourselves entered not in, and those who were entering in ye hindered.

51 And\* on his going out thence,† the Scribes and the Pharisees began to press vehemently upon Him, and to ply Him with questions<sup>b</sup> about many things, laying wait for Him,\* to catch something out of his mouth<sup>i</sup>.

A. The passage is obscure, and there is much confusion of MSS. &c. See var. readings in Tr. and T<sup>2</sup>.  
b Or, Beware first of all, of the leaven, &c. So Van O.

XII. WHILE these things were passing, there being gathered together vast multitudes of the people, insomuch that they trode one upon another, He began to say unto his disciples first, Beware<sup>k</sup> ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be uncovered; neither hidden, which shall not be known. Wherefore whatsoever things ye said in the darkness, shall be heard in the light; and that which ye speak in the ear in the secret chambers, shall be proclaimed upon the house-tops. But I say unto you my friends,

4 Be not afraid of those that kill the body, and after that have no more that they can do. But I will inform you whom ye shall fear: Fear Him who after He hath killed hath power<sup>l</sup> to cast into the Gehenna; yea, I say unto you, Fear Him. Are not five sparrows sold for two assaria<sup>m</sup>? and yet not one of them is forgotten before God. But even the hairs of your head have all been numbered. Fear not: ye are of more value than many sparrows. But I tell you, that

<sup>l</sup> or, autho-  
rity.  
<sup>m</sup> See  
<sup>n</sup> Matt. x.  
marg.

(5) We render *ψυχή* "life" throughout this passage, and not both "life" and "soul," as in A-V. and Luther. So in other passages in which it is doubly translated: (Matt. xvi. 26. and Mark viii. 30, 37.) the word, as may be seen by reference to the context, cannot properly bear both

whosoever shall have confessed Me before men, him also shall the Son of Man confess before the angels of God; but he that shall have denied Me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you into the synagogues, and before the authorities, and the body of magistrates<sup>a</sup>, take no anxious thought how L. and S. or what ye shall answer, nor what ye shall say; for the Holy Ghost shall teach you in the same hour what ye must say.

And one of the multitude said unto Him, Master, speak unto my brother, that he divide the inheritance with me. And he said unto him, Man, who hath constituted me judge or divider<sup>o</sup> over you? And He said unto <sup>o</sup> or, arbitram<sup>trator</sup>. them, Take heed, and beware of all <sup>“κρήτης</sup> is covetousness; for not in the abundance of any man's possessions doth judge, με- his life<sup>p</sup> consist. And He spake a parable unto them, saying, The ground privately of a certain rich man brought forth plentifully. And he was arguing ed.<sup>Ornsby.</sup> within himself, saying, What shall <sup>p. i.e. his</sup> I do? For I have no room where to <sup>true living,</sup> store my fruits. And he said, This or, sub- will I do: I will pull down my barns, <sup>stance. See</sup> Liddell and build greater, and there will I and Scott store all my products and my goods; on <sup>ωθ.</sup> and I will say to my life, (5) Life, thou hast many good things laid up for many years; take thine ease; eat, drink, be merry. But God said unto him, Foolish! in this very night shall they demand back<sup>q</sup> thy life from thee: <sup>q</sup> T. reads <sup>αἰτροῦσσω.</sup> then the things which thou didst prepare, whose shall they be? Thus is he who layeth up treasure for himself, and is not rich towards God.

meanings. The Vulgate has *anima* here, both in the parable and in its application: "anima, habes multa bona;" "anima plus est quam esca." See Grotius. On the other hand, in John xii. 25-27. the distinction drawn by our translators appears to be well-grounded.

22 And He said unto his disciples, Therefore I say unto you, Take no anxious care for the\* life, what ye shall eat, neither for the body, what ye shall put on. \*The life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither do they reap, which neither have storehouse nor barn; and yet God nourisheth them. How much more are ye better than the fowls! And who of you [by taking anxious thought]<sup>a</sup> can add one cubit to his term of life? If then ye cannot do even that which is least, why take ye anxious thought for the rest? Consider the lilies, how [they grow]: they neither spin<sup>b</sup>, nor weave; yet I tell you, that not even Solomon in all his glory was arrayed like one of these. If, then, the grass in the field, which to-day is, and to-morrow is cast into an oven<sup>c</sup>, God doth so clothe, how much more you, O ye of little faith? And seek ye<sup>d</sup> not what ye shall eat, or what ye shall drink, neither be ye of unsettled mind:<sup>e</sup> for all these things do the nations of the world seek after<sup>f</sup>: but your Father knoweth that ye have need of these things. But\* seek ye his kingdom\* and\* these things shall be added unto you. Fear not, little flock, for it pleased your Father to give you the kingdom. Sell that ye have and give alms: make for yourselves bags which wax not old, a store unfailing in the heavens, where thief approacheth not, nor moth corrupteth. For where your store is, there also will your heart be. Let your loins be girded about, and *your* lamps burning, and ye yourselves like unto men who are waiting for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may immediately open unto him. Happy those slaves, whom the lord when he

<sup>a</sup> [γάρ] L.  
Tr. so.  
infra.

<sup>a</sup> om. T. A.  
ret. G. L.  
Tr. so.  
infra.

<sup>a</sup> T.

27

<sup>a</sup> see  
|| Matt.

<sup>y</sup> *ὑμεῖς*  
emphatic.

<sup>a</sup> *ἐπιστρεψι*.  
(-τρούσιν  
T. Tr.)  
Adam  
Clarke.

32

cometh shall find watching! Verily I tell you, that he shall gird himself, and shall make them recline at meat, and shall himself come forth and minister unto them. And if he shall come in the second watch, or come in the third watch, and find *them* so, happy are\* they! \*But this know,<sup>g</sup> that if the master of the house had <sup>τοιούτοις</sup> Tr. om. T. A. known in what hour the thief cometh, he would have watched, and not have suffered his house to be dug through. Be ye\* also ready: for at an hour that ye think not, the Son of Man cometh. And Peter said,\* Lord, speakest Thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful steward and the wise, whom his lord shall set over his household, to give them in due season *their* portion of provisions? Blessed that slave whom his lord when he cometh shall find so doing! Verily I tell you, that over all that he hath shall he set him. But if that slave say in his heart, My lord is delaying his coming; and shall begin to beat the boys and the maidens<sup>b</sup>, and to eat and drink, and <sup>b</sup> his fel- to be drunken, the lord of that slave <sup>low-slaves.</sup> || Matt. shall come in a day when he is not expecting, and in an hour when he is not aware, and will cut him asunder, and will award him his portion with the untrusty. And that slave, who knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many *stripes*; but he that knew not, yet did things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much was given, from him shall much be required; and to whom men have committed much, of him shall they demand more abundantly. I am come to bring a fire upon the earth: and how I wish that it were already kindled!(6) And I have a baptism to be baptized with,

(6) So many Ff. and Hammond, De Wette, Schleiermacher renders, "What do I wish more,

though it is already kindled?" Others, (Grotius, Doddridge, Meyer, Alford,) "And what will I?

53 and how am I straitened until it be accomplished ! Suppose ye that I came to give peace on the earth ? I tell you, Nay, but rather division. For there shall be from henceforth five in one house divided ; three shall be divided against two, and two against three : father against son, and son against father : mother against daughter, and daughter against *her* mother ; mother-in-law against *her* daughter-in-law, and daughter-in-law against *her* mother-in-law.

54 And He said also unto the multitudes, When ye see [the] cloud rising out of the west, forthwith ye say, A shower is coming, and it is so. And when ye observe the south wind blowing, ye say that there will be heat, and it so cometh to pass. Hypocrites ! the face of the earth and of the heaven ye do know how to discern : but this time, how is it that ye do not discern *it* ? And why even of yourselves judge ye not what is right ? For when thou art going with thine adversary before a magistrate, give diligence while thou art on the way to be delivered from him ; lest he hale thee to the judge, and the judge deliver thee over to the ex-actor-of-payment, and the exactor cast thee into prison. I tell thee, thou shalt not come out thence until thou hast repaid the very last mite.

55 XIII. AND there were present at that time some who came to Him with the news concerning the Galilæans, whose blood Pilate mixed with their sacrifices. And\* He answering said unto them, Suppose ye that these Galilæans were sinners beyond all the Galilæans because they have suffered<sup>c</sup> such things ? No, I tell you ; but unless ye repent, ye shall all in like manner perish. Or those, the eighteen upon whom fell the tower in Siloam and killed them, think ye that they were sinners<sup>d</sup> beyond all the men that dwell in Jerusalem ?

would it were already kindled ! " Lightfoot—  
explaining it from the language of the Rabb.

No, I tell you ; but unless ye repent, ye shall all in like manner perish. And He spake this parable : A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. Then said he to the vinedresser, Behold, three years do I come seeking fruit on this figtree, and find none : cut it down : why even cumbereth it the ground<sup>e</sup> ? or, makes it useless, <sup>f</sup> or, *impoverishes it*. And he answering said unto him, Sir, let it alone this year also, until I shall dig about it, and dung it : and if it bear fruit, well : but if not, then after that thou shalt cut it down.

And He was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and she was bowed together, and was perfectly unable to raise herself up. And Jesus seeing her, called her unto Him, and said unto her, Woman, thou art loosed from thy infirmity. And He laid *his* hands on her : and immediately she was made straight, and glorified God. And the ruler of the synagogue answered,—being indignant that Jesus had healed on the sabbath,—and said unto the people, There are six days on which men ought to work, on them then come ye and be healed, and not on the sabbath-day. The Lord then answered him, and said, Hypocrites ! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? And this woman, who is a daughter of Abraham, whom Satan bound, lo, eighteen years, ought she not to be loosed from this bond on the sabbath-day ? And as He was saying these things, all those who were opposed to Him were ashamed, and all the multitude rejoiced for all the notable things that were done by Him.

Then said He, Unto what is the kingdom of God like, and unto what writers—“This I will, that it be.....”

<sup>c</sup> See  
Winer.

<sup>d</sup> Gr.  
debtors.

19 shall I compare it? It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and became as a [great]<sup>1</sup> tree; and the birds of the heaven settled in its branches. And again He said, Unto what shall I compare the kingdom of God? It is like leaven, which a woman took and hid in three measures<sup>2</sup> of meal, until the whole was leavened.

¶ See  
|| Matt.

22 And He was passing through cities and villages, teaching, and making his journey toward Jerusalem. And a certain man said unto Him, Lord, are those that are being saved few? And He said unto them, Struggle to enter in through the narrow door; for many, I tell you, shall seek to enter in, and shall not have strength *so to do*. After that the master of the house hath arisen, and hath shut to the door, and ye shall begin to stand without, and to knock at the door, saying, Lord, open unto us; and he answering shall say unto you, I know you not whence ye are: then shall ye begin to say, We ate and drank in thy presence, and thou didst teach in our streets. And he shall say, I tell you, I know\* not whence ye are. Depart from me, all workers of iniquity. There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out. And they shall come from east and west and [from] north and south, and shall recline at meat in the kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

31 On the same day there came up certain Pharisees, saying unto Him, Go forth, and depart hence, for Herod is desirous to kill thee. And He said unto them, Go ye, and tell that

(7) This passage has been variously interpreted. "To-day and to-morrow" appears to stand for any short indefinite time longer. Grotius. "I shall be perfected" may mean, "my course shall be completed," or, "I shall be consecrated" to my great office = Heb. xi. 10. So

fox, Behold, I cast out demons to-day <sup>32</sup> and to-morrow, and the third day I shall be perfected.(7) But it behoveth Me to journey to-day, and to-morrow, <sup>journey</sup> and the day following; for it is not allowable that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that <sup>33</sup> killst the prophets, and stonest them that have been sent unto thee<sup>b</sup>, how <sup>b</sup> often did I desire to gather thy chil- <sup>Gr. unto</sup> dren together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you\* desolate. And\* I tell you, Ye shall not see Me until the time come when<sup>c</sup> ye shall say, Blessed is he that <sup>34</sup> cometh in the name of the Lord. [Tr.]

XIV. AND it came to pass, that as He went into the house of one of the chief men of the Pharisees to eat bread on the sabbath,\* (8) that they were watching Him. And, behold, there was a certain man before Him who had the dropsy. And Jesus answering spake unto the teachers of the law and the Pharisees, saying, Is it lawful to heal on the sabbath, or not? <sup>†</sup> and they held their peace. And He took hold of him, and healed him, and let him go; and answering said unto them, Who of you shall have a son<sup>i</sup> or <sup>reads vidēs</sup> an ox fall into a pit, and will not for <sup>ōvōs</sup> <sup>‡</sup> forthwith pull him out on the sabbath- <sup>vidēs</sup> day? And they could not return an answer to these things. And He spake a parable to the invited <sup>guests</sup>, <sup>7</sup> when He noticed how they were choosing out the first couches<sup>k</sup>; saying unto <sup>primos</sup> them, When thou art invited by any <sup>accubitus</sup> one to a marriage-feast, recline not <sup>Vulg. "the</sup> middle <sup>place in</sup> on the first couch, lest a more honour- <sup>tricli-</sup> able man than thou be invited by <sup>nium,</sup> <sup>which was</sup> him; and he that invited thee and <sup>the most</sup> him come and say to thee, Give this <sup>the honour-</sup> man room; and then shalt thou be <sup>able."</sup> A. place. But when thou art invited, go

Doddridge. In some of the Fathers <sup>τελειοῦμαι</sup> is found in the sense of suffering martyrdom.

(8) It was the custom of the Jews to give entertainments on the sabbath. Neh. viii. 9—12. Tobit ii. 1. See also Aug. quoted by Alford.

10 and sit down in the lowest place, that when he who hath invited thee come, he may say to thee, Friend, go up higher; then shalt thou have honour in the presence of [all]† them that are reclining at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Then said He

<sup>1</sup> add L.  
Tr.

11 also unto him that had invited Him, When thou makest a breakfast or a dinner, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours; lest they also invite thee in return, and there be a recompense<sup>m</sup> for thee. But when thou makest a feast, call poor, maimed, halt, and blind folk; and thou shalt be blessed; for they have nothing wherewith to recompense thee, but it shall be rendered back to thee in the resurrection of the just.

15 And one of them that were reclining at meat with Him, when he heard these things, said unto Him, Blessed is he that shall eat bread in the kingdom of God. And He said

<sup>n</sup> T. Tr. A. unto him, A certain man was making<sup>n</sup> a great dinner<sup>o</sup>, and invited many: <sup>o</sup> now was the chief meal, and sent forth his slave at dinner-hour to say to the invited guests, to the Come; for [all] things are now ready<sup>p</sup>.

Roman <sup>p</sup> And they all began with one consent<sup>p</sup> to beg to be excused. The first <sup>q</sup> It was rather a dinner than a supper. And the other is yet a great way off, he

per. <sup>q</sup> or, with one voice. Winer. And sendeth an embassage, and asketh conditions of peace. So then every

<sup>q</sup> Gr. I. bought. one of you that biddeth not farewell unto all that he hath, cannot be my disciple. Salt therefore<sup>t</sup> is good; <sup>u</sup> add T. A.

<sup>q</sup> a term of the Roman law: "pro-bare." Cic. in Verrem. And if also<sup>t</sup> the salt be corrupted, [Tr.] wherewith shall it be seasoned? Neither for the land nor for the dung-hill is it fit: men cast it out. He who hath ears to hear, let him hear.

21 ways and narrow streets of the city, and the poor, and maimed, and blind, and lame, bring thou in hither. And the slave said, Sir, it has been done as thou didst command, and yet there

is room. And the lord said unto the slave, Go out into the roads and hedges, and constrain them to come in, that my house may be filled. For I tell you, that not one of those men that were invited shall taste of my dinner.

25 And there were going along with Him great multitudes; and He turned, and said unto them, If any one cometh to Me, and hateth not his [own]<sup>s</sup> <sup>abrov</sup> for father, and mother, and children, and brothers, and sisters, yea, and even his own life, he cannot be my disciple. And whosoever beareth not his [own]<sup>t</sup> cross, and cometh after Me, cannot be my disciple. For who of you wishing to build a tower, doth not first sit down and count the cost, whether he has [the means]<sup>t</sup> to finish <sup>om. 7a</sup> it? Lest haply, when he has laid the foundation, and has not the power to finish it, all the beholders begin to mock him, saying, This man began to build, and had not power to finish.

Or what king, setting out to engage in war against another king, doth not first sit down and consult whether he be able with ten thousand to meet him who is coming against him with twenty thousand? And if not, while the other is yet a great way off, he sendeth an embassage, and asketh conditions of peace. So then every one of you that biddeth not farewell unto all that he hath, cannot be my disciple. Salt therefore<sup>t</sup> is good; <sup>u</sup> add T. A. but if also<sup>t</sup> the salt be corrupted, [Tr.] wherewith shall it be seasoned? Neither for the land nor for the dung-hill is it fit: men cast it out. He who hath ears to hear, let him hear.

XV. AND there were drawing near unto Him all the tax-collectors and the sinners to hear Him. And both the Pharisees and the Scribes were in the habit of murmuring, saying, This man receiveth sinners, and eateth with them. And He spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not

4 leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh to his home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I tell you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who have no need of repentance. Or what woman having ten drachmas, if she lose one drachma, doth not light a lamp, and sweep the house, and search diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the drachma which I lost. Even so, I tell you, is there joy in the presence of the angels of God over one sinner that repenteth.

11 And He said, A certain man had two sons. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them the property. And not many days after, the younger son, having gathered all together, took his journey into a far country, and there wasted his substance, living dissolutely. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would

\* the mast of the carob-tree, something in shape like a bean-pod. <sup>in domo patris mei.</sup> So Vulg. <sup>z odd G. L. A.</sup> The music was *συμφωνία*, a concert. "Car-men cum rythmo, sc̄epe repetitus; cum symphonia." Bengel. The *χορός* was a dance in a ring;

say unto him, Father, I have sinned <sup>as Gr. I</sup> against heaven, and before thee: I am <sup>sinned.</sup> The verbs are aorists. make me as one of thy hired servants. And he arose, and came to <sup>20</sup> his father. But when he was yet a great way off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight; \* I am no more worthy to be called thy son. But the father said unto his slaves, Bring out [quickly] <sup>b</sup> the best <sup>c</sup> robe, and put it on <sup>b</sup> add L. A. him; and put a ring on his hand, and [Tr.] sandals on *his* feet; and bring <sup>d</sup> the fatted calf: kill it, and let us eat, <sup>c</sup> Gr. *the first, the chief,* the and be merry; for this my son was <sup>e</sup> robe of dead, and is come to life again; he <sup>d</sup> φέρεται honour. was lost, and is found. And they <sup>d</sup> φέρεται <sup>T. Tr. A.</sup> began to be merry. Now his elder son was in the field; and as he came <sup>25</sup> and drew nigh to the house, he heard music and dancing.(9) And having called one of\* the servants, he asked him what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him back safe-and-sound. And he was angry, and was unwilling to go in. Then came his father out, and entreated him. And he answering said unto his† father, Lo, so many years do I slave for thee<sup>e</sup>, and never <sup>e</sup> δουλεύω at any time transgressed I thy command-<sup>σοι.</sup> (K.) mandment; yet <sup>f</sup> to me thou never <sup>δε</sup> gavest a kid, that I might make merry with my friends. But as soon as this thy son, who hath eaten up thy property with the† harlots, is come, thou hast killed for him the fatted calf. And he said unto him, Child, thou art ever with me, and all my goods are thine<sup>f</sup>. But it was meet that we<sup>g</sup> "Nam frater junior partem suam accepaterit." Bengel.

or, a dance accompanied with song. The remarks of Dean Alford on this passage (Gk. Test.) are well worthy of notice.

XVI. AND He said also unto the \* disciples, There was a certain rich man, who had a steward, and the same was accused unto him that he was wasting his goods. And having called him, he said unto him,

<sup>s or, Why do I hear this of thee? as text, Winer.</sup>

4

What is this that I hear of thee<sup>e</sup>? Render the account of thy stewardship, for thou canst no longer act as steward. Now the steward said within himself, What can I do, since my lord is taking away the stewardship from me? To dig I have not strength: to beg I am ashamed. I know what I will do, that, when I am put out of the stewardship, they may receive me into their own houses. And having called to him each one of his lord's debtors, he said unto the first, How much owest thou unto my lord? And he said, An hundred baths of ~~date~~<sup>b</sup>. And he said unto him, Take thy agreement<sup>f</sup>, and sit down quickly, and write fifty. Then he said to another, And thou—how much dost thou owe? And he said, A hundred cors of wheat<sup>k</sup>. He saith unto him, Take thy agreement, and write eighty. And the lord commended the unjust steward, because he had done wisely<sup>l</sup>; for the sons of this age are wiser than the sons of the light, according to their own generation<sup>m</sup>. And I, tell you, Make to yourselves friends of the unrighteous wealth, that when it fails<sup>n</sup>, they may receive you into the eternal tabernacles. He who is trusty in the least matter, is trusty also in much; and he who is unjust in the least, is unjust also in much. If then ye were not trusty in the unrighteous riches, who shall commit to your charge the true? And if in another's<sup>o</sup> ye were not trusty, who will give unto you that which is your own? No slave<sup>p</sup> can serve two

<sup>b</sup> a bath was about ten gallons Eng. <sup>i</sup> Grotius, Lightfoot. Perhaps an annual contract or lease.

Mac-knight. [Elsley.] <sup>a</sup> a cor, or homer, about 84 bushels Eng.

<sup>l</sup> or, prudently.

<sup>m</sup> i. e. in what relate to their own province, —their own interests. Le Clerc.

<sup>n</sup> ἀκατηπτός Aetius L. Tr. A. T.

<sup>o</sup> i. e. in God's. Grotius.

<sup>p</sup> Gr. no house-slave (οἰκέτης.) See Pro-faco.

(10) This parable was probably spoken in order further to illustrate, for the benefit of the covetous Pharisees, the danger of not making friends with the unrighteous riches. See A. T. note.

(1) This was a proverbial expression among

masters: for either he will hate the one, and will love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and riches.

Now the Pharisees [also]<sup>q</sup>, who <sup>q</sup> om. Tr. were covetous, heard all these things, <sup>14</sup> and they were sneering at<sup>r</sup> Him. Gr. were And He said unto them, Ye are they <sup>turning up the nose,</sup> who justify themselves before men, "Naso but God knoweth your hearts; for suspends that which is highly esteemed among adunco." men is an abomination in the sight Hor. l. vi. 5. [Orns- of God. The law and the prophets by.] were until John: thenceforth the kingdom of God is being preached, and every one is pressing into it. But it is easier that the heaven and the earth should pass away, than that one tittle<sup>s</sup> of the law should fail. <sup>t</sup> See Every one who putteth away his <sup>ll</sup> Matt. <sup>note.</sup> wife, and marrieth another, committeth adultery; and<sup>u</sup> he that marrieth a woman who hath been put away from her husband, committeth adultery.

There was a certain rich man, (10) <sup>19</sup> and he was clothed with purple and fine linen, and enjoyed himself sumptuously day by day. And a certain beggar<sup>t</sup>, named Lazarus,\* had been <sup>or, poor</sup> cast down at his gate full of sores, <sup>man, Ein</sup> and desired to be fed from the <sup>Armer.</sup> Luther. [crumbs]<sup>u</sup> which fell from the table <sup>u rāv</sup> of the rich man; moreover the dogs <sup>ψιχλων</sup> caine and licked his sores. Now it <sup>om. T. A.</sup> came to pass, that the beggar died, <sup>[L. Tr.]</sup> and that he was carried by the angels into the bosom of Abraham. (1) The rich man also died, and was buried; and in Hades lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me! and send Lazarus, that he may dip the tip of his finger in water, and cool my

the Jews, one of the modes by which they designated the state of souls on the happy side of Hades. The phrase alludes to the ancient custom of reclining at table, of which we read so often in the N. T. See Whitby, Lightfoot, &c.

24 tongue, for I am in anguish in this flame. But Abraham said, Child, remember that thou receivedst thy good things in thy lifetime, as Lazarus likewise evil things; but now he here <sup>†</sup> is being comforted, and thou art in suffering. But beside all this, between us and you a great chasm has been fixed, in order that they who desire to pass hence to you may not be able; neither may those from thence pass across to us. But he said, I beg thee then, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, that they also come not into this place of torment.

But <sup>†</sup> Abraham saith unto him, They have Moses and the prophets; let them hear them. But he said, Nay, father Abraham, but if one went unto them from the dead, they will repent. But he said unto him, If they hear not Moses and the prophets<sup>y</sup>, not even if one arose from the dead will they be persuaded.

XVII. AND He said unto his<sup>z</sup> disciples, It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should cause offence to one of these little ones<sup>z</sup>. Take heed to yourselves. If thy brother trespass,<sup>\*</sup> rebuke him; and if he repent, forgive him. And if he seven times in the day trespass against thee, and seven times\* return unto thee, saying, I repent; thou shalt forgive him.

<sup>a</sup> A. 5 And the apostles said unto the Lord, Give us more faith<sup>a</sup>. And the Lord said, If ye have faith as a grain of mustard-seed, ye might say to this mulberry-tree, Be thou uprooted, and be planted in the sea, and it would obey you. But who of you, having a slave ploughing or keeping the flocks, would say to him, on coming in from the field, Go forthwith and sit down to meat; and will not rather

say unto him, Make ready where- <sup>b</sup> with<sup>b</sup> I may dine, and when thou hast<sup>b</sup> "para- girded thyself, wait on me, until I <sup>c</sup> quod co- medam; and after Winer. that thou shalt eat and drink? Doth he thank the\* slave, because he did the things which were commanded him?\* So likewise ye, when ye shall have done all things that were commanded you, say, We are un- profitable slaves; that *only* which was our duty to do have we done.

And it came to pass, that as He journeyed to Jerusalem, He was passing through the midst of Samaria and Galilee. And as He was entering into a certain village, there met Him ten men who were lepers, who stood afar off<sup>c</sup>; and they lifted up <sup>c</sup> See Levit. voices, saying, Jesus, Master, have <sup>xiii. 46.</sup> mercy on us! And when He saw <sup>d</sup> them, He said unto them, Go and shew yourselves unto the priests. And it came to pass, that as they were going, they were cleansed. Now one of them, when he saw that he was healed, turned back; with a loud voice glorifying God; and fell on his face at his feet, giving Him thanks. And he was a Samaritan. And Jesus answering said, Were not the ten cleansed? [But]<sup>d</sup> the nine, where<sup>d</sup> [Tr.] are they? Were there none found to <sup>om. L.</sup> return<sup>e</sup>, and give glory to God, save<sup>e</sup> Gr. to this alien? And He said unto him, <sup>have re- turned.</sup> Arise, and go thy way; thy faith hath Winer. saved thee<sup>f</sup>.

And being asked by the Pharisees, when the kingdom of God is coming, He answered them and said, The kingdom of God cometh not with outward show; neither shall they say, Lo, here! or, [lo] there! for, behold, the kingdom of God is among<sup>g</sup> you. <sup>g</sup> some And He said unto [his]<sup>h</sup> <sup>i</sup> disciples, render <sup>within;</sup> The days shall come, when ye shall <sup>but see</sup> yearn to see one of the days of the Bengal Son of Man, yet shall not see it.<sup>h</sup> L. And they will say unto you, Lo here! \* Lo there! Go not away, neither follow <sup>them.</sup> For as the lightning that lightenereth out of the one part

<sup>y</sup> These were read in the synagogues every sabbath-day.

<sup>z</sup> Perhaps the "sinners" of ch. xv. 1. A.

24 under the <sup>†</sup> heaven, shineth unto the other *part* under the heaven, so shall\* be the Son of Man [in his day].<sup>1</sup> But first it is necessary that He suffer many things, and be rejected by this generation. And as it was in the days of Noah, so shall it be in the days of the Son of Man. They were eating, they were drinking, they were marrying, they were giving in marriage, until the day that Noah entered into the ark, and there came the deluge, and destroyed all. In like manner also as it was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but on the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed all. Even thus shall it be in the day when the Son of Man is revealed. In that day, he that shall be in on the house top, and his house-gear in the house, let him not go down to take it away; and he that is in the field, let him in like manner not turn back. Remember Lot's wife. For whosoever shall have sought to save his life shall lose it, and whosoever shall have lost it shall preserve it. I tell you, in that night there shall be two men on one couch; one shall be taken, and the other shall be left. There shall be two women grinding at the same mill, one shall be taken, and the other shall be left.\* And they answering, say unto Him, Where, Lord? And He said unto them, Where the body is, there also <sup>†</sup> shall the eagles be gathered together.

<sup>1</sup> om. L. [Tr.]  
So Ham-  
mond, or,  
to fail, or  
languish.  
Boza,  
Elzevir  
add. *ris*  
(Scrip-  
ner.)  
Whitby.

XVIII. NOW He spake [also]<sup>1</sup> a parable unto them, *to this end*, that they <sup>†</sup> ought at all times to pray, and not to be discouraged<sup>1</sup>; saying, There was a certain judge in a certain city, who feared not God, and regarded not man. And there was a<sup>m</sup> widow in that city, and she came unto him, saying, Do me justice against<sup>n</sup> my adversary. And he was not willing

for a time; but afterward he said <sup>4</sup> within himself, Though I fear not God, nor regard man, yet at least because this woman gives me trouble, I will do her justice, lest by coming for ever she constantly-annoy<sup>o</sup> me. <sup>o</sup> *troubla-* And the Lord said, Hear ye what <sup>§ 7 || 1 Cor.</sup> ix. 27. the unjust judge saith? And God—<sup>9</sup> So Gro-  
shall He not do justice for his own <sup>10</sup> *tinus. The-*  
elect, who cry unto Him day and phylact-  
night, and is He slack towards them? [Elsley.] <sup>11</sup> *or, con-*  
I tell you, that He will do them justice <sup>12</sup> *speedily.* But when the Son of Man <sup>13</sup> *confidence—*  
cometh, shall He find faith<sup>q</sup> upon <sup>14</sup> *referring*  
to words <sup>15</sup> *preced-*  
the earth?<sup>r</sup>

And He spake to certain who <sup>ing.</sup> trusted in themselves that they were <sup>16</sup> *or, upon* <sup>17</sup> *the land* righteous, and despised the rest <sup>18</sup> *of [of Pales-*  
<sup>19</sup> *men, this parable:—Two men went* <sup>20</sup> *time.] Dod-*  
up into the temple to pray<sup>s</sup>, one a <sup>21</sup> *dridge,*  
Pharisee, and the other a tax-col-<sup>22</sup> *correctly.)*  
lector. The Pharisee, standing by <sup>23</sup> *himself, prayed thus: O God, I give*  
Thee thanks, that I am not as the <sup>24</sup> *rest of men, extortioners, unjust,*  
adulterers, nor even as this man, the <sup>25</sup> *tax-collector: I fast twice in the*  
week<sup>t</sup>, I give tithes of every thing. <sup>26</sup> *See*  
that I acquire<sup>u</sup>. And the tax-col- <sup>27</sup> *Wesley's*  
lector, standing afar off, would not <sup>28</sup> *Exposi-*  
even lift up his eyes unto heaven, <sup>29</sup> *tion of the*  
but smote<sup>v</sup> his breast, saying, O on the <sup>30</sup> *Mount,*  
God, be merciful to me the sinner <sup>31</sup> *on Matt.*  
I tell you, this man went down to his <sup>32</sup> *v. 20.*  
house justified rather than the other. <sup>33</sup> *Quæ*  
For every one that exalteth himself <sup>34</sup> *mili re-*  
shall be abased, but he that humbleth <sup>35</sup> *deunt.* <sup>36</sup> *Winer.*  
himself shall be exalted.

And they brought to Him also *their* little children, that He should touch them; and the disciples, when they saw it, were rebuking them. But Jesus calling them unto Him, said, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

\* And there questioned Him a certain ruler, saying, Good Master, what shall

19 I do to inherit life eternal? But Jesus said unto him, Why callest thou Me good? None is good, save one, *that is*, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false-witness, Honour thy father and [thy] mother. And he said, All these things have I kept from [my] youth up. Now when Jesus heard,\*

"ret. G. L. saw [that he was very sorrowful]"<sup>u</sup>,  
[Tr.] om. T. A.

He said, With what difficulty shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye<sup>v</sup>, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? But He said, The things which are impossible with men, are possible with God. And Peter said, Behold, we left\* our own<sup>t</sup> *business*, and followed Thee. And He said unto them, Verily I tell you, there is no one who hath left house, or wife, or brethren, or parents, or children<sup>y</sup>, for the sake of the kingdom of God, who shall not receive back manifold more in this *present* time, and in the age to come life eternal.

31 And having taken unto Him the Twelve, He said unto them, Behold, we are going up to Jerusalem, and there shall be accomplished all things which have been written by the prophets concerning<sup>z</sup> the Son of Man. For He shall be delivered unto the Gentiles, and shall be mocked, and insulted, and spitted on, and having scourged *Him*, they shall put *Him* to death; and on the third day He shall rise again. And they understood none of these things: and this saying was hidden from them, and they knew not what was spoken.

<sup>z</sup> in reference to *Him*. Winer.

And it came to pass, that as He <sup>35</sup> was drawing nigh unto<sup>a</sup> Jericho, a<sup>a</sup> compare certain blind man was sitting by the <sup>|| Matt.</sup> way-side begging. And hearing the multitude passing by, he asked what it meant. And they told him, that Jesus the Nazarene was passing by. And he cried out, saying, Jesus, Son of David, have mercy on me! And they who were going before rebuked him that he should hold his peace; but he cried aloud so much the more, Son of David, have mercy on me! And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, [saying]<sup>b</sup>, What wilt thou that<sup>b</sup> om. T. A. I shall do for thee? And he said, Lord, [Tr.] that I may recover my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee<sup>c</sup>. And im<sup>c</sup> or, cured immediately he recovered his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

XIX. AND He entered, and was passing through Jericho. And, behold, a man named Zacchæus; and he was a chief of the tax-collectors, <sup>as such</sup> Winer. and<sup>d</sup> was rich; and he was seeking<sup>e</sup> om. Tr. to see Jesus who He was; and could<sup>f</sup> "animō not for the crowd, for he was little in deliberato stature. And running forward before et prompto. Ben-<sup>et</sup> Him, he climbed up into an Egyptian-gel. So in fig-tree, that he might see Him, be-<sup>Bible of</sup> cause He was about to pass that way. <sup>1580,</sup> and in And when Jesus came to the place, Offertory He looked up, and [saw him, and]<sup>g</sup> Sentences said unto him, Zacchæus, make haste in the Common and come down, for to-day I must abide in thy house. And he made correctly haste, and came down, and received rendering *στρατεῖλ*. Him joyfully. And when they saw <sup>g διδωμι</sup> it, they all began to murmur, saying, *I now pro-* He was gone in to be a guest with a *pose to give*. man *that is* a sinner. And Zacchæus <sup>Grotius.</sup> Whitby. stood forth<sup>h</sup>, and said unto the Lord; Le Clerc. Behold, the half of my goods, Lord, <sup>b</sup> See Dod-I give<sup>g</sup> unto the poor; and if I by dridge on false accusation exacted any thing this pas-<sup>sage.</sup> from any man, I give it back four-<sup>i</sup> or, of fold<sup>h</sup>. And Jesus said unto<sup>i</sup> him, Grotius.

¶ To-day is salvation come unto this house, since this *man* also is<sup>¶</sup> a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

¶ or, has become a son of A. "ut nomen quoque Z. Hebr. docet" Bengal.

¶ And as they were hearing these things, He added and spake a parable, because He was nigh to Jerusalem, and they thought that the kingdom of God was immediately about to be shewn forth. He said

<sup>¶</sup> Gr. *a man* of *high birth*. Some think Ar- chelaus, son of Herod, is alluded to: others, Christ Himself.

¶ 15 therefore, A certain nobleman<sup>1</sup> went into a far country to receive for himself a kingdom, and to return. And having called his ten slaves, he gave unto them ten minæ, (2) and said unto them, Occupy *them in business* until I come. Now his citizens hated him, and sent an embassage after him, saying, We will not that this man should reign over us. And it came to pass, that on his return, after having received the kingdom, he ordered those slaves to be called unto him, to whom he had given the money, that he might know how much

<sup>¶</sup> So. A.V. what busi- ness each had carried on A.

¶ *σουδαριφ.* Lat. *Sudario à su- do.* It was occa- sionally used to keep money in.

¶ 23 each had gained by trading<sup>¶</sup>. And the first came, saying, Lord, thy minæ gained ten minæ. And he said unto him, Well, thou good slave; because in a very little thou wast trusty, have thou authority over ten cities. And the second came, saying, Thy minæ, Lord, made five minæ. And he said also unto him, Be thou also over five cities. And the <sup>¶</sup> other came, saying, Lord, behold thy minæ, which I kept

laid up in a handkerchief<sup>¶</sup>. For I was afraid of thee, because thou art an austere man; thou takest up that thou layest not down, and reapest that thou didst not sow. [But] he saith unto him, Out of thine own mouth will I judge thee, wicked slave! Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I sowed not; why, then, gavest thou not my money to\*

(2) "The (Attic) mina is  $\frac{1}{8}$  of a talent, and equal to about £3 of our money." Alford. "Mina, here translated a *pound*, is  $12\frac{1}{2}$  ounces; which, according to five shillings the ounce, is

a bank<sup>¶</sup>, that at my coming I should <sup>Gr. to a</sup> have received it with interest<sup>¶</sup>? And <sup>table; a</sup> he said to the bystanders, Take away <sup>money- changer's</sup> the mina from him, and give it to him <sup>counter.</sup> who hath the ten minæ. (And they <sup>¶</sup> Winer. said unto him, Lord, he hath ten minæ.) For<sup>¶</sup> I tell you, that unto <sup>¶</sup> [γὰρ] L. every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away<sup>¶</sup>. <sup>¶</sup> Some But these<sup>¶</sup> mine enemies, who would not that I should reign over them, See Adam bring hither, and slay them<sup>¶</sup> before Clarke. <sup>¶</sup> T. Tr. A.

¶ 23 And when He had spoken these things, He went before, going up to Jerusalem. And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the *mount of Olives*, He sent forth two of [his] disciples, saying, Go ye into the village over against *you*; in which when ye enter ye shall find a colt bound, on which no man hath at any time sat; [and <sup>¶</sup>] when ye have loosed it, bring it. And if any one ask you, Why are ye loosing it? thus shall ye say unto him, The Lord hath need of it. And they who were sent went their way, and found as He had said unto them. And as they were loosing the colt, its owners said unto them, Why are ye loosing the colt? And they said, Because<sup>¶</sup> the Lord hath need of it. And they brought it to Jesus; and having cast their garments upon the colt, they set Jesus thereon. And as He was passing along, they strewed their garments in the way. And as He was already close to the descent of the Mount of Olives, all the multitude of the disciples began to rejoice, and to praise God with a loud voice for all the mighty works which they had seen; saying, Blessed is the King that cometh in the name of the Lord; in heaven peace, and glory in the

£3 2s. 6d." A.V. margin. But according to Prideaux, who estimates a shekel at three shillings, each mina = nine pounds sterling. Doddrige.

75 highest. And some of the Pharisees out of the multitude said unto Him, Master, rebuke thy disciples. And He answering said [unto them]<sup>1</sup>, I tell you [that], if these should hold their peace, the stones will cry out<sup>2</sup>. And when He was come near, on seeing the city, He wept over it, saying, If even thou hadst known, [at least]<sup>3</sup> in this thy day, the things which concern [thy]<sup>4</sup> peace! but now they are hidden from thine eyes. For the days will come upon thee, when thine enemies will cast a mound<sup>5</sup> about thee, and compass thee round, and keep thee in on every side, and lay thee even with the ground, and thy children within thee; and will not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

145 <sup>6</sup> And entering into the temple, He began to cast out the sellers,<sup>6</sup> saying unto them, It hath been written, "And<sup>7</sup> my house shall be a house of prayer;" but ye have made it a den of thieves.

And He was teaching daily<sup>8</sup> in the temple: but the chief priests and the scribes were seeking to destroy Him, as were the chief men of the people; and yet they found not what they might do, for all the people were very attentive<sup>9</sup> to hear Him.

XX. AND it came to pass, on one of<sup>10</sup> the days, as He was teaching the people in the temple, and preaching the Gospel, there came upon Him the [chief] priests<sup>11</sup> and the scribes with the elders, and spake unto Him, [saying,] Tell us by what authority thou doest these things, or who is it that gave thee this authority? And He answering said unto them, I also will ask you<sup>12</sup> a word: and tell Me. The baptism of John:—from heaven was it, or of men? And they reasoned with themselves, saying, If we shall say from heaven, He will say [unto us<sup>13</sup>]<sup>14</sup>, Why<sup>15</sup> did ye not believe him? but if we shall

say, from men, all the people will stone us, for they are persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

And He began to speak unto the people this parable: A\* man planted a vineyard, and let it out to husbandmen, and went into a far country for a long time. And at the season he sent to the husbandmen a slave, that they should give him of the fruit of the vineyard. But the husbandmen, having beaten him, sent him away empty. And he sent another slave, and they having beaten him also, and entreated him shamefully, sent him away empty. And he sent yet again a third; and him also, when they had wounded him, they cast out. Then said the lord of the vineyard, What shall I do? I will send my son, the beloved one; perhaps they will reverence him [when they see him]<sup>16</sup>.

But when the husbandmen saw him, they reasoned with one another<sup>17</sup>, saying, This is the heir; let us kill him, that the inheritance may be ours. And having cast him out of the vineyard, they slew him. What then shall the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard to others.

And when they heard it, they said, God forbid! And He, looking upon them, said, What then is this which hath been written, "A stone which the builders rejected, the same is become a head of a corner?" Every one that falleth upon that stone shall be crushed together; but upon whomsoever it shall fall, it will grind him to powder. And the scribes and the chief priests sought to lay hands on Him in the same hour; and yet they feared the people, for they knew that He had spoken this parable in reference to them.

<sup>1</sup>ret. G. L.  
<sup>2</sup>[Tr.] om.

T. A.

<sup>3</sup>prover-

bial: see

Habak. ii.

11.

<sup>4</sup>So

Winer.

<sup>5</sup>om. T.

[L.]

<sup>6</sup>om. L.

Tr.

<sup>7</sup>or camp.

"castris

ante moe-

nia posi-

tit." See

Tacitus

V.

<sup>8</sup>by Me.

145

<sup>9</sup>or, in the

day-time.

<sup>10</sup>Gr.

hanged on

Him. A-V.

marg.

<sup>11</sup>T. A.

read

lepeis for

ἀπχειρεῖς.

<sup>12</sup>Gr.

it not hap-

pen!

<sup>13</sup>L. Tr.

<sup>14</sup>Gr. om.

<sup>15</sup>Tr. among

<sup>16</sup>G. L. with

<sup>17</sup>T. r.

20 \* And having watched their opportunity, they sent forth men suborned<sup>1</sup> who might feign themselves just men<sup>2</sup>, that they might lay hold of his discourse<sup>3</sup>, so as to deliver Him to the Roman power, and to the authority of the governor. And they questioned Him, saying, Master, we know that thou rightly speakest and teachest; neither acceptest thou the person of any, but according to truth teachest the way of God. Is it lawful for us to give<sup>4</sup> tribute unto Cæsar, or not? But He, perceiving their knavery, said unto them, [Why tempt ye <sup>5</sup>ret. L. G. Me? ] Shew Me a denar<sup>6</sup>. Whose effigy and superscription hath it? And they answering said, Cæsar's. And 'He said unto them, Render therefore the things of Cæsar to Cæsar, and the things of God to God. And they were not able to lay hold of his saying before the people, and they marvelled at his answer, and held their peace.

21 And there came up some of the Sadducees, who contend<sup>7</sup> that there is no resurrection, and questioned Him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die childless, his brother should take his wife, and raise up issue unto his brother. There were then seven brethren. And the first took a wife, and died childless; and the second,\* and the third took her<sup>8</sup>; and in like manner also the seven, left no children, and died. And at last\* the woman also died. The woman then, in the resurrection, of whom of them is she wife? for the seven had her to wife. And

<sup>1</sup> So A. <sup>2</sup> strict observers of the law. <sup>3</sup> Beza. <sup>4</sup> or, that they might catch Him by a word. <sup>5</sup> Winer.

<sup>6</sup> that we should give T. Tr. A. <sup>7</sup> ret. L. G. <sup>8</sup> (?) om. T. <sup>9</sup> Tr. A. <sup>10</sup> Some Ms. and Vv. add, and they shewed it; and He said. [L.]

22 And Jesus\* said unto them, The sons of this age marry, and are given in marriage; but they that shall be thought worthy to obtain that age and the resurrection from the dead neither marry, nor are given in marriage; neither indeed can they die any more, for they are equal to the angels<sup>11</sup>, and are sons of God, being sons of the resurrection. But

<sup>1</sup> So T. A. <sup>2</sup> Tr. Some add ὅστις. [L.]

34 \* as being immortal.

34 Jesus\* said unto them, The sons of this age marry, and are given in marriage; but they that shall be thought worthy to obtain that age and the resurrection from the dead neither marry, nor are given in marriage; neither indeed can they die any more, for they are equal to the angels<sup>11</sup>, and are sons of God, being sons of the resurrection. But

that the dead are raised, even Moses<sup>12</sup> "non mortuus in the passage treating of do pro-pheta cœ-bush", when he calleth the Lord cœ-ter, sed the God of Abraham, and \* God etiam of Isaac, and \* God of Jacob. Now Moses.<sup>13</sup> He is not a God of dead, but of Bengal. living; for all live to Him. And would render some of the scribes answering said, der, at the Master, thou hast spoken well. For bush: others they no longer dared to question Him would supply, in the matter of at all.

And He said unto them, How say they that the Christ is a son of (M.) As David? and yet David himself saith in text. A. a book of [the †] Psalms, The Lord<sup>14</sup> L. said unto my Lord, Sit Thou on my right hand, until I shall make thine enemies thy footstool? David then calleth Him Lord; and how is He a son of his?

And in the hearing of all the people, 45 He said unto\* them\*, Beware of the scribes, who desire to walk about in to the dis-long robes, and love salutations in eiples, Tr. the markets, and the first seats in the L. synagogues, and the first couches in the feasts; who devour the substance of the widows, and for a pretext pray at great length. They shall receive a much-greater condemnation.

XXI. AND looking up, He saw the rich men casting their gifts into the treasury<sup>15</sup>. And He saw also a certain needy widow casting in thither of the two mites<sup>16</sup>; and He said, Verily I tell you, that this the needy widow did cast in more than they all: for for the all these out of their abundance did cast into the offerings [of God]<sup>17</sup>, but See she of her penury did cast in all the marg. p. substance that she had.

And as some were speaking of the temple, how it had been adorned with beautiful stones and offerings, He said, As for these things which ye behold; the days will come in which not a stone of them shall be left upon another, which shall not be thrown down. And they asked Him, saying, Winer. Master, when then shall these things be? and what the sign when these things are about to come to pass? See notes on Matt. xxiv. (p. 29.)

<sup>a</sup> or, con-  
fusion.

<sup>b</sup> *terrores,*  
Vulg.

1/2  
Tr.

<sup>c</sup> (of your  
faithful-  
ness.) A.

<sup>b</sup> [b] *ἀντει-  
πεῖν]* Tr.

<sup>i</sup> See Acts  
xii. 2.  
James  
would  
bear this  
prophecy.

<sup>k</sup> Prover-  
bialis locu-  
tio." Ben-  
gel.

<sup>l</sup> or, ac-  
quire.  
<sup>m</sup> or, en-  
campments.

<sup>n</sup> So A.

22 are days of vengeance, that all things which have been written may be fulfilled.\* Woe unto them that are with child, and to them that give suck in those days! For great distress shall be upon the land, and wrath to this

(3) "The 'nations' here are the tetrarchies of Palestine." Hammond. "Or, the Jews throughout the world; who, believing that the Mosaic

And He said, Take heed that ye be not made to err; for many shall come in my name, saying, I am he, and, The time draweth near. Go not after them. And when ye shall have heard of wars and commotions<sup>d</sup>, be not dismayed; for it is necessary that these things come to pass first; but the end is not immediately. Then said He unto them, Nation shall be raised up against nation, and kingdom against kingdom; and there shall be great earthquakes in divers places, and pestilences, and famines; and great portents<sup>e</sup> and signs shall there be from heaven. But before all these things they shall lay their hands on you, and persecute you, delivering you up to [the<sup>f</sup>] synagogues and prisons, being brought before kings and rulers for my name's sake. [And]

it shall turn to you for a testimony<sup>g</sup>. Settle it therefore in your hearts, not to premeditate what ye shall answer; for I will give you a mouth and wisdom, which all who oppose you shall not be able to resist or to gainsay<sup>h</sup>.

And ye shall be betrayed by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death<sup>i</sup>. And ye shall be hated by all men through my name. And yet not a hair of your head shall perish<sup>k</sup>. By your endurance ye shall gain<sup>l</sup> your lives. But when ye see Jerusalem surrounded by armies<sup>m</sup>, then know ye that her desolation is at hand. Then let them that are in Judæa flee into the mountains; and let them that are in the midst of it depart out of the country; and let them that are in the fields<sup>n</sup> not enter into it. For these

people; and they shall fall by the edge of the sword, and shall be carried captive unto all the nations, and Jerusalem shall be trodden down by Gentiles<sup>o</sup>, until the times of Gentiles<sup>o</sup> or, na-  
be fulfilled. And there shall be signs <sup>tions.</sup> in sun, and moon, and stars; and upon the earth<sup>p</sup> anguish of nations; (3) <sup>p</sup> or, pro-  
with embarrassment on account of the bably, noise of the sea and waves; men swooning through fear, and expect-  
ation of the things coming on the world<sup>q</sup>, for the elements<sup>r</sup> of the hea-<sup>q</sup> At most, vens shall be shaken. And then shall the Roman world, or, they see the Son of Man coming on perhaps, a cloud, with power and great glory<sup>s</sup>. on Palesti-  
ne only. And when these things begin to come to pass, look up, and lift up your So Adam heads, for your redemption is drawing<sup>t</sup> Gr. powers. nigh.

And He spake a parable unto them: <sup>s</sup> See Behold the fig-tree, and all the trees. Matt. xxiv. marg. When they now shoot forth, ye see and notes. and know of your own selves that the p. 29. summer is now near. So, in like manner, 3/ ye, when ye see these things come to pass, know that the kingdom of God is near. Verily I tell you, this genera-  
tion shall not pass by, until all be fulfilled. The heaven and the earth shall pass away, but my words shall not pass away. But take heed to yourselves, lest at any time your hearts be weighed down<sup>t</sup> with sur-  
feiting<sup>u</sup>, and drunkenness, and anx-  
ious cares of life, and so that day <sup>as with a</sup> heavy sleep. <sup>||</sup> Matt. come upon you unawares; for as a xxvi. 43. snare shall it come upon all the men who <sup>v</sup> or, de-  
dwell<sup>z</sup> upon the face of all the earthy, bauchery. Watch-sleeplessly at all times, pray-<sup>x</sup> Gr. sit-  
ing that ye may be thought worthy<sup>y</sup> or, pro-  
to escape all these things which are bably, about to come to pass, and to stand land. before the Son of Man.

And in the day time He was teach-  
ing in the temple, and in the night He went out and lodged in the mount called the mount of Olives. And all the people came early in the morn-

Law would continue to the end of time, would think the end was approaching in the destruction of Jerusalem." Le Clerc.

\* Here some MSS. of little authority, insert the story of the woman taken in adultery. See St. John vii. viii. Appendix.

\* read καλούμενον for ἐπιν.

<sup>b</sup> Of the Levitical guard.

<sup>c</sup> i.e. after the event.

<sup>d</sup> om. L.

ing to Him in the temple to hear Him<sup>c</sup>.

XXII. NOW the feast of the unleavened bread was drawing near, which is called Pascha. And the chief priests and the scribes were seeking how they might kill Him, for they feared the people.

Then entered Satan into Judas, called<sup>a</sup> Iscariot, being of the number of the Twelve. And he went his way, and communed with the chief priests [and the scribes<sup>b</sup>] and commanders<sup>b</sup>, how he might betray Him unto them. And they were glad, and covenanted to give him money<sup>c</sup>. [And he agreed]<sup>d</sup>, and was seeking a favourable opportunity to betray Him unto them in the absence of the multitude.

Now the day of the unleavened bread arrived, on which the Passover must<sup>e</sup> be killed. And He sent Peter and John, saying, Go and prepare for us the Passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare<sup>f</sup>? And He said unto them, Behold, on your entering into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he is entering in. And ye shall say to the goodman of the house, The Master saith, Where is the guest-chamber, where I may eat the Passover with my disciples? And he shall shew you a large upper-room furnished: there make ready. And having departed, they found as He had said unto them, and they made ready the Passover.

<sup>e</sup> evening.

<sup>b</sup> Gr. with desire *I* have desired, so A.V.

<sup>i</sup> L. the with some MSS.

And when the hour<sup>g</sup> was come, He sat down, and the\* Apostles with Him. And He said unto them, I have fervently desired<sup>h</sup> to eat this Passover with you before I suffer; for I tell you, that I will not any more<sup>i</sup> eat\* it, until it be fulfilled in the kingdom of God. And having taken a<sup>j</sup> cup, and given thanks, He said, Take this,

(4) "Totus sane hic sermo Domini presupponit, Petrum esse primum Apostolorum, quo stante aut cadente ceteri aut minus aut magis

and divide it among yourselves; for I tell you, [that] I will not henceforth<sup>k</sup> drink of the fruit of the vine,<sup>k</sup> L. Tr. until the kingdom of God shall come. And having taken a loaf, and given thanks, He brake it, and gave unto them, saying, This is my body, which is given for you; this do in remembrance of Me. And the cup in like manner, after they had supped, saying, This cup is the New Covenant in my blood, which is poured out for you. But, behold, the hand of him that betrayeth Me is with Me on the table. For the Son of Man is going according as it hath been determined, but woe to that man through whom He is betrayed. And they began to question one with another, who of them it might be that was about to do this thing.

And there was also a rivalry among them, who of them should be accounted greater<sup>l</sup>. But He said unto them, who The kings of the nations exercise should dominion over them, and they who have the pre-emi-exercise authority upon them are nence. called benefactors<sup>m</sup>. But ye shall not <sup>n</sup> See note do so: but the greater<sup>n</sup> among you of Ham- let him be as the younger, and the mond; and leader as he that ministereth. For || Mark, p. who is greater, he that reclineth at 51. marg. meat, or he that ministereth? Is not <sup>o</sup> i.e. the he that reclineth at meat? Yet I am Beza. in the midst of you as he that ministereth. But ye are they who have throughout continued with Me in my trials. And I appoint unto you<sup>p</sup>, as <sup>q</sup> or, I be-my Father hath appointed unto Me, a <sup>r</sup> stow on kingdom; that ye may eat and drink MSS. and at my table in my kingdom, and sit Orig. add on thrones judging the twelve tribes δαθηκην. of Israel, [And the Lord said]<sup>s</sup>, [Adam Clarke.] Simon, behold Satan asked-for-and-<sup>t</sup> ret. G. obtained you<sup>u</sup>, that he may sift you L. [Tr.] as wheat. But I prayed for thee, <sup>q</sup> δημ. om. T. A. that thy faith fail not utterly; and do thou, when thou hast turned back<sup>v</sup>, i.e. from strengthen thy brethren. (4) And he Whitby. periclitarentur. Erat autem primus fide, non imperio." Bengel.

“Haec vobis, præsertim initio posse, emphatis habent.”  
Bengel.

35

said unto Him, Lord, with Thee I am ready to go both into prison and to death. But He said, I tell thee, Peter, the cock shall not crow this day, until thou shalt have thrice denied that thou knowest Me.

And He said unto them, When I sent you forth without purse and scrip and sandals, lacked ye any thing? And they said, Nothing. He said therefore unto them, But now, he that hath a purse, let him take it, and also a scrip: and he that hath no sword, let him sell his garment, and let him buy one. For I tell you, that this which hath been written must\* be accomplished in Me: “And he was numbered with ~~the~~ transgressors;” for also the things written concerning Me have an end<sup>t</sup>. And they said, Lord, behold here are two swords. And He said unto them, It is enough. (5)

36

And He came out, and departed, according to His custom, to the mount of Olives, and there followed Him also\* the disciples. And being at the place, He said unto them, Pray that ye enter not into temptation. And He was withdrawn from them about a stone's cast, and kneeling down, He prayed, saying, Father, if Thou be willing, I pray Thee<sup>u</sup> to remove this cup from Me: nevertheless not my will, but thine, be done. And there appeared unto Him an angel from heaven strengthening Him. And being in an agony, He prayed the more vehemently; and His sweat was as it were gouts of blood falling down upon the ground<sup>v</sup>. And having risen up from prayer, and coming to the disciples, He found them sleeping from sorrow, and said unto them,

<sup>u</sup> So Grot. Hammond, [Elsley]. but, “infinitivus pro imperativo frequens Graecis.” Bengel.  
<sup>v</sup> [L. vv. 43, 44.] See Appendix.

(5) This passage has caused some perplexity to the Commentators. “The two disciples who were armed, appear to have misunderstood our Lord's words, and supposed that He was referring to that night. So He breaks off the matter with, ‘It is enough,’ that is, We are sufficiently provided: it was not to that that my words referred.” Alford. “The two swords were enough for a sign: not for resistance.” “Breve responsum ita prouinciavit Jesus, ut discipuli satis possent intelli-

Why are ye sleeping? rise ye up and pray, that ye come not into temptation.

\* While He was yet speaking, behold, a multitude, and he who was called Judas, one of the Twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, with a kiss betrayest thou the Son of Man? And they that were with Him, seeing what would follow, said, \* Lord, shall we smite with the sword? And one of them<sup>y</sup> Peter. smote the slave of the high-priest, and <sup>See note, p. 33.</sup> cut off his right ear. And Jesus an-

swering said, Suffer ye thus far. (6) And having touched<sup>z</sup> the ear, He healed him. And Jesus said unto the chief priests, and captains of the <sup>52</sup> temple<sup>z</sup>, and elders who had come upon Him, As against a thief have <sup>z</sup> Officers ye come out<sup>a</sup>, with sword and staves<sup>b</sup> of the While I was with you by day in the Roman temple, ye stretched not out <sup>c</sup> your garrison, hands upon Me. But this is your <sup>d</sup> T. in the hour, and the power of the Darkness. fort Anto-

And having seized Him, they led <sup>e</sup> him. They <sup>f</sup> conducted Him to the house <sup>acted under the</sup> of the high priest. Now Peter was Sanhe- following afar-off. And when they drim. had kindled a fire in the midst of <sup>g</sup> L. Tr. hall, and were sat down together, Peter <sup>read</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> sat down among them. And a certain maid-servant seeing him, as he sat to- <sup>56</sup> wards the light<sup>b</sup>, and looking intently <sup>b</sup> (of the upon him, said, This man also was <sup>k</sup> Id <sup>si vitasset,</sup> with Him. But he denied [Him,] say- <sup>latere man-</sup> ing, I know him not, woman<sup>c</sup>! And after gis potu- a short time, another person seeing erat.” him, said, Thou too art of them. And Bengel. Peter answered, Man, I am not. And at <sup>c</sup> T. Tr. A. about one hour's interval, another man confidently affirmed, Of a truth this fellow also was with him; for he too

gere mentem ejus de emendo gladio.” Bengel.

(6) Grotius thinks that Christ is here speaking to the disciples, and repressing their zeal. Others suppose that He is addressing the soldiers, and asking them to excuse the intemperate rashness of the disciples. Doddridge. (Elsley.) Alford, that He is asking permission of the soldiers, (who had bound his hands,) to touch the injured man.

55 is a Galilæan. And Peter said, Man, I know not what thou art saying. And immediately, while he was yet speaking,\* a cock crew. And the Lord turned, and looked upon Peter; and Peter called to mind the word of the Lord, how He said unto him, Before a cock crow this day<sup>c</sup>†, thou shalt deny Me thrice. And [Peter<sup>d</sup>], going out, wept bitterly.

63 And the men that held\* Jesus mocked Him, and smote Him. And having blind-folded Him, they\* asked Him, saying, Prophesy, who is he that smote thee? And many other things blasphemously spake they against Him.

• At dawn of day. In Judæa, at the end of April, about 3 a.m. Mac-knight.  
• So Acts xii. 5. A.V. believe; and if I\* shall ask, ye will <sup>g ret. G. L.</sup> not answer [Me, nor let Me go<sup>g</sup>].  
[Tr.] om. But† henceforth shall the Son of Man be seated on the right hand of the Power of God. Then said *they* all, Thou, then, art the Son of God? And He said unto them, Ye say *truly* that I am. Then they said, What further need have we of witness? For we ourselves heard of his own mouth.

XXIII. AND the whole multitude of them rose up, and led Him unto Pilate. And they began to accuse Him, saying, We found this man per-

<sup>b</sup> add L. T. verting our<sup>b</sup>† nation, and forbidding to give tribute to Cæsar, [and†]<sup>i</sup> saying that he himself is Christ, a king.  
<sup>i</sup> add Tr. [L.]

3 And Pilate asked Him, saying, Thou art the King of the Jews? And He answering him, said, Thou sayest *truly*. Then Pilate said to the chief priests and the multitude, I find no fault in this man. And they became urgent, saying, He stirreth up the people, teaching throughout the whole of Judæa; [even†]<sup>k</sup> beginning from Galilee unto this place. And when

Pilate heard of Galilee, he asked whether the man were a Galilæan; and having ascertained that He was of Herod's jurisdiction, he sent Him away to Herod<sup>l</sup>, who himself was at<sup>1</sup> Antipas. Jerusalem in those days. And Herod, on seeing Jesus, was exceeding glad, for he had been wishing for a long time to see Him, through having heard\*<sup>m</sup> of Him; and he was ex-<sup>m</sup> L. ret. pecting to see some sign done by πολλὰ. Him. And he questioned Him in many words, but He answered nothing<sup>n</sup>. Now the chief priests and <sup>o</sup> because scribes stood vehemently accusing P. questioned Him. And Herod with his men of Him from war having set Him at nought, and mere mocked Him, put upon Him a gor- curiosity. geous robe, and sent Him back to Pilate. And Pilate and Herod became on the same day friends to one another, for before they had been at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought before me this man, as one that perverteth the people, and, behold, I, having closely-examined *him* before you, have found in this man no fault touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him, and, behold, nothing worthy of death hath been done by him. When therefore I have chastised him, I will release him. [For he was compelled to release one prisoner unto them at the <sup>o</sup> ret. A. feast<sup>o</sup>.] But they were screaming all at <sup>[L.] om.</sup> G. T. Tr. once, Take away this man, and release (probably unto us Barabbas! (who for a certain spurious) sedition which had taken place in the city, and for murder, had been cast into the <sup>†</sup> prison.) Again then did Pilate make an address to them, wishing to release Jesus. But they were crying aloud, saying, Crucify, crucify him! And the third time he said unto them, Why, what evil hath this man done? I found no cause of death in him; when therefore I have chastised him, I will release him.

23

And they were urgent with loud voices, demanding that He should be crucified; and the voices of them and of the chief priests<sup>o</sup> prevailed. And Pilate gave sentence<sup>a</sup> that their demand should be conceded. And he released\* him who for sedition and murder had been cast into [the] prison, but Jesus he delivered up to their will.

<sup>o</sup> [καὶ τῶν ἄρχ. L. Tr.]

<sup>p</sup> ἀπεκρίψε<sup>b</sup> "q. d. superju- dicavit

prejudi- cium feci-

rant sacer- dotes."

Bengel.

<sup>a</sup> See Bp. Ellicot.

"Aids to

Faith," p.

438.

And as they were leading Him away, having laid hold of one Simon, a Cyrenian, coming out of the country<sup>c</sup>, they laid upon him the cross, that he might bear it after Jesus. And there was following Him a great multitude of the people, and of women, who [also] were beating their breasts<sup>d</sup>, and lamenting Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children; for, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs which never bare, and the paps which never gave suck.<sup>(7)</sup> Then shall they begin to say unto the mountains, Fall on us; and to the hills, Cover us. For if in [the] green wood they do these things, in the dry what shall be done<sup>e</sup>? And there were also other two, malefactors, led with Him to be put to death.

<sup>b</sup> prover- bial: here, "if my portion be

so sad,

who am an inno- cent suf-

ferer, what

will be-

come of

See Ham-

mond's

Paraph.

<sup>f</sup> Calvary.

(7) "Many of those who now bewailed Him perished in the siege of Jerusalem. Those who were young wives, would not be more than sixty when the city was taken." Alford.

(8) The following extract from a recent work of a distinguished Jewish Author, proves that the marvellous power exercised upon the human heart by the contemplation of the Blessed Saviour's dying love and pity, is not unacknowledged even by those who unhappily still refuse to recognise his claims to the devotion of mankind: "Le Maître des Evangiles a eu la gloire..... d'imprimer au cœur humain, à l'âme humaine, une chaleur plus profonde que le monde n'y avait été accoutumé, une exaltation plus soutenue, un sentiment de sympathie plus général. En même temps, comme figure visible, Jesus Christ a laissé bien loin derrière lui toutes les figures, tous les symboles, qui avaient exprimé jusqu'alors la jone-

tors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them: for they know not what they are doing.<sup>(8)</sup> And they divided his garments, and cast lots. And the people stood beholding. But the rulers also\* were sneering<sup>a</sup> at <sup>b</sup> ch. xvi. Him, saying, Others he saved:—let <sup>c</sup> 14. him save himself, if he be the Christ of God, the chosen One<sup>d</sup>. And the <sup>e</sup> T. A. soldiers also mocked Him, coming <sup>f</sup> 16 to Him\*, offering Him vinegar<sup>g</sup>, and, See saying, If<sup>h</sup> thou art the King of the <sup>i</sup> John. Jews, save thyself. And there was <sup>j</sup> [ει L.] also a superscription above Him [in Greek, and Latin, and Hebrew cha- racters]: The King of the Jews is this. <sup>k</sup> ret. G. And one of the malefactors who were <sup>l</sup> [A. L.] being hanged, was railing on Him, <sup>m</sup> T. Tr. [saying,] <sup>n</sup> Art thou not the Christ? <sup>o</sup> [Tr.] om. Save thyself and us. But the other <sup>p</sup> T. A. answering rebuked him, saying, Dost thou not fear God, seeing that thou art in the same condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man did nothing amiss<sup>e</sup>. And he <sup>q</sup> Gr. foul, said unto Jesus, Remember me <sup>r</sup> unseemly. <sup>s</sup> Unge- when thou comest in\* thy kingdom. <sup>t</sup> shickes. And He said unto him, Verily I tell Luther. thee, To-day shalt thou be with Me in Paradise.<sup>(9)</sup>

And it was [already\*] about the sixth hour, and there was darkness over the whole land until the ninth hour. And the sun was darkened, and the veil

tion, la fusion entre la terre et le ciel, entre la nature humaine et la nature divine." Joseph Salvador. "Paris, Rome, Jerusalem." Tome i. p. 496. [Edin. Rev. Jan. 1863.]

(9) Paradise (*Παράδεισος*) is a word of Oriental origin, (in Heb. *paradēs*; in Ar. *jirdaus*; in Sanscrit, *paradēsa*. Lid. and Sc.) It is familiar to all readers of Xenophon, by whom it is used to express an enclosed park, or pleasure-ground. In the LXX it means the garden of Eden. In this passage it evidently denotes the state of happy souls in Hades, the unseen world; yet still retaining, perhaps, the idea of a garden; as Bengel especially suggests, "in quo feliciores arbores, quam in Golgotha." The word is used thrice only in the N. T. here: 1 Cor. xii. 4: Rev. ii. 7. where the true reading is *εν τῷ παραδεισῷ τῷ Θεοῦ* [μον.]

of the temple was rent in the midst.  
 46 And Jesus having cried with a loud voice, said, Father, into thy hands I commend<sup>d</sup> my spirit: and having said this, He gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Truly this man was righteous<sup>e</sup>. And all the multitudes that had come together to that sight, having beheld the things which were done, smiting *their*<sup>\*</sup> breasts, turned back. And all his acquaintance from afar, and the women who followed Him from Galilee, stood looking upon these things.

50 And, behold, *there was* a man named Joseph, who was a counsellor; a man good and just, (he had not assented to the counsel and acts of them:) *he was* of Arimathæa, a city of the Jews<sup>f</sup>, who was\* waiting for the kingdom of God: he coming to Pilate, asked for the body of Jesus. And he took *it*, and wrapped it in a sindon, and placed it in a sepulchre hewn in stone, wherein no man had ever before been laid. And the day was the preparation, [and] the sabbath was drawing on.

55 Now the† women\* who followed after,—they who had come with Him from Galilee,—beheld the sepulchre, and how his body was laid; and having returned, they prepared spices<sup>g</sup> and ointments; and on the sabbath they remained quiet, according to the commandment.

XXIV. BUT on the first day of the week, at very early dawn, they came to the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled away from the sepulchre. And on entering in, they found not the body [of the Lord Jesus]<sup>h</sup>. And it came to pass, that as they were perplexed about this, behold, two men stood by them in garments<sup>i</sup> that shone-like-lightning. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why are ye seeking the living one among the

dead? He is not here, but is risen. Remember how He spake unto you while He was yet in Galilee, saying, that the Son of man must be betrayed into the hands of sinful men<sup>k</sup>, and be<sup>l</sup> Gr. men crucified, and the third day rise again. And they remembered his sayings; and returning from the sepulchre, they told these things to the Eleven, and to all the rest. They were Mary the Magdalene, and Joanna, and Mary the mother of James, and the rest who were with them, that told these things unto the Apostles. And their narratives appeared in their sight as silly talk, and they gave no credence to them. [And Peter rising up, ran unto the sepulchre; and having stooped down, he seeth the linen clothes lying alone, and he departed, ret. G. A. [L. Tr.] om. T. wondering in himself at that which Amma-had come to pass.]<sup>m</sup> us. Jos. B.

And, behold, two of them were J. vii. 27. Now Kuri-going that same day to a village dis-gat-el-tant sixty stadia from Jerusalem, Anub. called Emmaus<sup>n</sup>,—and they were Ornsby. conversing together of all these things<sup>o</sup> probably, which had happened. And it came hind. to pass, that, as they were conversing<sup>p</sup>. Tr. has aud reasoning together, Jesus also (καὶ ἤσαν αὐτούς—Himself having drawn near<sup>q</sup>, was θηραπεύοντος<sup>r</sup>) a going along with them. But their beautiful eyes were holden, that they should suggest-not recognise Him. And He said not unto them, What are these words not supported by which ye earnestly discuss with one sufficient another, as ye walk along with sad authority. countenance<sup>s</sup>? And \* one, whose See readings in T. name was Cleopas<sup>t</sup>, answering said (1859.) unto Him, Dost thou lodge alone<sup>u</sup> at<sup>v</sup> = Κλεόπας Jerusalem, and hast not known the πατρός. things which are come to pass in it He was in these days? And He said unto brother of Joseph, them, What *things*? And they said and so re-unto Him, The things concerning puted Jesus the Nazarene, who was a pro-uncle of phet<sup>w</sup> mighty in word and deed before Christ. Eusebius, God and all the people; how the Ham-chief priests and our rulers delivered mond. [Elsley.] Him up to condemnation to death, <sup>x</sup> A. and crucified Him. But we were<sup>y</sup> Gr. a man, expecting that it was He who was<sup>z</sup> a prophet.

<sup>e</sup> read *ra-*  
*partōēpua.*

<sup>e</sup> or, just,  
*innocent.*

<sup>f</sup> See marg.  
Matt. and  
Mark.

<sup>g</sup> probably  
sweet  
herbs.

<sup>h</sup> om. T.

<sup>i</sup> raiment  
L. Tr.

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21 about to redeem Israel; but beside all this, it is now the third day since all these things were done. Moreover also, certain women of our company astonished us, who were at the sepulchre at early dawn, and not having found his body, they came, saying, that they had seen a vision of angels, who say that He is alive. And certain of them that were with us went away to the sepulchre, and found it even so as the women had said, but Him they saw not. And He said unto them, O ye without

25 understanding, and slow of heart to believe all things which the prophets spake! Is it not necessary that the Christ should suffer these things, and enter into his glory? And beginning from Moses and from all the prophets, He interpreted unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village whither they were going, and He was making as though He would have gone further. And they constrained Him, saying, Abide with us; for it is toward evening, and the day is already <sup>†</sup> far spent. And He went in to tarry with them. And it came to

30 pass, that as He was reclining at meat with them, He took the loaf, and gave thanks; and having broken it, He gave it to them<sup>1</sup>. And their eyes were opened, and they recognised Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, as He was speaking to us in the way, and<sup>\*</sup> as He was opening to us the Scriptures? And rising up in the same hour, they returned to Jerusalem, and found the Eleven and those that were with them assembled together, saying, that the Lord had indeed been raised, and had appeared unto Simon. And they related what had *happened* in the way, and how He was recognised by them in the breaking of the loaf.

<sup>1</sup> add T<sup>1</sup>.  
Tr. A. [L.]

This act had no reference to the Lord's Supper. See A.'s note.

36 And as they were thus speaking,

He Himself stood in the midst of them, [and said unto them, Peace be unto you. It is I, be not afraid<sup>†</sup>]. <sup>a</sup> om. first And becoming terrified and affrighted, <sup>b</sup> om. T. add with- they supposed that they beheld <sup>c</sup> a out br. L. spirit. And He said unto them, Why <sup>(1846.)</sup> [L.] (Scri- are ye troubled, and why do question- <sup>d</sup> om. T. <sup>e</sup> vener.) ings arise in your hearts? Behold my The ad- Handle Me, and see; for a spirit hath <sup>f</sup> found in not flesh and bones as ye behold Me <sup>g</sup> and in having. [And when He had thus <sup>h</sup> Amb. and spoken, He shewed them *his* hands <sup>i</sup> Aug. and *his* feet.]<sup>j</sup> And while they were <sup>k</sup> or, that I am he. See yet disbelieving for joy, and wonder- <sup>l</sup> om. T. readings. <sup>m</sup> He said unto them, Have ye, <sup>o</sup> om. T. here any thing eatable? And they <sup>p</sup> [Tr.] gave Him a piece of a broiled fish, <sup>z</sup> or, and <sup>q</sup> [and of a honeycomb.]<sup>r</sup> And He <sup>s</sup> marvelling <sup>t</sup> for joy. L. took it, and ate it before them<sup>b</sup>. And <sup>u</sup> om. L. He said unto them, These are my <sup>v</sup> [Tr.] ret. words which I spake unto you, while <sup>w</sup> A. (?) I was yet with you; that it is neces- <sup>x</sup> Vulg. sary that there be fulfilled all things <sup>y</sup> adds, with some later which have been written in the law of <sup>z</sup> MSS. and Moses, and in prophets, and in <sup>aa</sup> Arabic, psalms, concerning Me. Then opened <sup>bb</sup> sumens <sup>cc</sup> reliquias <sup>dd</sup> He their understanding, to understand <sup>ee</sup> dedit eis. the Scriptures; and said unto them, So hath it been written, <sup>ff</sup> that the Christ should suffer, and rise from the dead on the third day, and that there should be proclaimed in his <sup>gg</sup> Gr. So name <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> 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<sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> 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<sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup> <sup>qq</sup> <sup>rr</sup> <sup>ss</sup> <sup>tt</sup> <sup>uu</sup> <sup>vv</sup> <sup>ww</sup> <sup>xx</sup> <sup>yy</sup> <sup>zz</sup> <sup>aa</sup> <sup>bb</sup> <sup>cc</sup> <sup>dd</sup> <sup>ee</sup> <sup>ff</sup> <sup>gg</sup> <sup>hh</sup> <sup>ii</sup> <sup>jj</sup> <sup>kk</sup> <sup>ll</sup> <sup>mm</sup> <sup>nn</sup> <sup>oo</sup> <sup>pp</sup</sup>

# THE GOSPEL ACCORDING TO (ST.) JOHN.

<sup>a</sup> Gr. *The Logos.*

<sup>b</sup> as French, *chez.*

<sup>c</sup> Some would translate, *God was the Word.*

But the common rendering is more natural; and is that of Ff. and nearly all Vv. and comm.

<sup>d</sup> See note g, p. 69.

**I**N the beginning was the Word<sup>a</sup>, and the Word was with<sup>b</sup> God, and the Word was God<sup>c</sup>. The same was in the beginning with God. All things came into being through Him: and apart from Him came into being not even one thing which existeth.<sup>(1)</sup> In Him was life, and the life was the light of men; and the light shineth in the darkness, and the darkness comprehended it not.

There appeared a man sent from God: his name was John<sup>d</sup>. The same came for witness, that he might bear witness concerning the light, that all might believe through him. He was not the light, but *he came* that he might bear witness concerning the light. *That* was the true light, which lighteneth every man coming into the world.<sup>(2)</sup> He was in the world, and the world came into existence through Him, and yet the world knew Him not. He came to his own possession<sup>e</sup>, and his own people<sup>f</sup> received Him

not. But as many as received Him, to them gave He ability<sup>g</sup> to become <sup>power,</sup> children of God, *to wit*, to them that or, *autho-*  
*believe on his name*: who were be-<sup>text, Eras-</sup>  
gotten, not of blood<sup>h</sup>, nor of a will <sup>mus.</sup>  
of flesh, nor of a will of a man, but <sup>b</sup> Gr. of  
of God. <sup>bloods.</sup>

And the Word became flesh, and <sup>See Tho-</sup>  
tabernacled among us<sup>i</sup>. And we <sup>luck and</sup>  
Bengel. beheld his glory, (a glory as of the <sup>or, pitch-</sup>  
only-begotten with the Father,) full of <sup>ed his tent</sup>  
grace and truth.<sup>j</sup> <sup>among us.</sup>

John bare witness concerning Him, and cried aloud, saying, This is He of whom I said, He coming after me is before<sup>k</sup> me, for He was before<sup>l</sup> in dig-  
mity.

For out of his plenitude we all received, and grace in the place of grace. For the law was given through Moses: the grace and the truth were through Jesus Christ. No one hath <sup>or, inter-</sup>  
seen God at any time; the only-be-<sup>pre</sup>  
gotten Son,<sup>(3)</sup> who is upon the bosom of the Father, He declared<sup>l</sup> Him. <sup>or, inter-</sup>

world," (so De Wette, Lücke,) or, (which he pre-<sup>expounded</sup>  
fers,) "the participle must be understood of Him <sup>to</sup> Him (to  
who was shortly to enter into the world." So man.)  
Grotius, Lampe. But as text (*coming* or *that*  
*cometh*,) Luther: "Welches alle Menschen er-  
leuchtet die in diese Welt kommen." Vulgate:  
"quæ illuminat omnem hominem venientem in  
hunc mundum." Syriac, Chrysostom, &c.

(2) Tregelles has here *μονογενῆς Θεοῦ*, *only-be-*  
*gotten God.* Lachmann places this reading in his  
margin (Scrivener). The variation is a very re-  
markable one, and deserves especial notice; but  
we dare not, even on the authority of so great  
a scholar as Tr. admit it into our text. It is  
found in some of the best MSS. (B. 33, &c.) and  
in three versions: and is quoted by many Fathers. <sup>ready</sup>  
<sup>scripta</sup>

<sup>e</sup> εἰς τὰ  
ἴδια.

<sup>f</sup> οἱ Ιudei.

(1) The importance of these words renders a careful translation indispensable. *Γένομαι* is *to come into existence* rather than *to be made*. So Syriac, Eth. Arm. Arabic. The Anglo-Saxon renders, "all things were wrought." (Malan.) We subjoin the translations of Luther and Dietrich, which may interest some of our readers. "Alle Dinge sind durch dasselbige gemacht, und ohne dasselbige ist nichts gemacht, was gemacht ist." "Ogni cosa è stata par essa [la Parola]: e senza essa nuna cosa fatta è stata fatta."

(2) Tholuck asserts that the common rendering cannot be allowed, since to justify it *οὐτος* must have come before *ἦν*. We must, he says, connect the *ἦν* with *ἐρχθμενος*: and it may then either mark the imperfect, "He came just then into the

19 And this is the witness of John, when the Jews from Jerusalem sent [unto him <sup>†</sup>]<sup>1</sup> priests and Levites to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the Prophet?<sup>1</sup> And he answered, No. They said [therefore] unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou concerning thyself? He

<sup>1</sup> probably referring to Deut. xviii. 15, 18.

23 said, I am "a voice of one crying in the wilderness, Make straight the way of the Lord," even as said Isaiah the prophet. And they had been sent\* by the Pharisees<sup>2</sup>. And they asked him, and said unto him, Why then baptizest thou, if thou be not the Christ, nor Elijah, nor even the Prophet? John answered them, saying, I baptize with<sup>3</sup> water; there standeth in the midst of you one whom ye know not: \* that cometh after me, \* the thong of his sandal I am not worthy to loose.

28 These things happened in Bethany beyond the Jordan<sup>4</sup>, where John was baptizing.

not to be confounded with the Bethany of chapter xi.  
Behold! the Lamb of God! Wade.  
or, bear-  
eth, so  
Lament.  
iii. 27.  
(LXX)  
Tholuck.

The next day\* he seeth Jesus coming to him, and saith, Behold the Lamb of God<sup>5</sup>, who taketh away<sup>6</sup> the sin of the world! This is He of whom I said, There cometh after me a man who hath been before me, for He was before me. And I knew Him not; but that He might be manifested unto Israel, for this cause came I baptizing with water. And John bare witness, saying, I have beheld the Spirit descending as if a dove from heaven, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whom thou shalt see

But there is a preponderance of evidence in favour of *υβρ*. See notes in Tisch. (1850). It is possible that both *υβρ* and *θερ* are interpolations: and that the true reading is *μονογενης* only. Tr. omits *δ*. See Alford.

(4) 4 p.m. The reckoning of time employed

the Spirit descending, and remaining <sup>33</sup> on him, this is he who baptizeth <sup>with</sup> *the Holy Ghost*. And I have seen, <sup>first</sup> and I have borne witness, that this is the Son of God.

On the next day again, John was <sup>35</sup> standing, and two of his disciples, <sup>comes</sup> and looking on Jesus as He walked, <sup>fixed</sup> he saith, Behold the Lamb of God<sup>7</sup>. Some And the two disciples heard him <sup>Mss. &c.</sup> add, that speaking, and they followed Jesus. <sup>taketh</sup> And Jesus having turned, and be- <sup>away the</sup> holding them following, saith unto <sup>sin of the</sup> them, What seek ye? And they said <sup>[L.]</sup> unto Him, Rabbi, (which is, being interpreted, Master,) where lodgest thou? He saith unto them, Come, <sup>17</sup> and ye shall<sup>†</sup> see. They came [therefore<sup>†</sup>]<sup>8</sup> and saw where He was <sup>add Tr.</sup> lodging, and remained with Him that <sup>[L.]</sup>. day\*: it was about the tenth hour. (4) Andrew the brother of Simon Peter <sup>40</sup> was one of the two who heard from John, and followed Him. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, \* Christ<sup>9</sup>. \* He brought him to <sup>i.e.</sup> Jesus. Jesus, looking at him, said, Anointed. Thou art Simon, the son of John<sup>10</sup>; <sup>So L. T<sup>2</sup>.</sup> thou shalt be called Kephas, which A. Tr.— G. T<sup>11</sup>. is interpreted Petros<sup>12</sup>.

The day following, \* He desired to <sup>t. e.</sup> depart into Galilee, and findeth Phi- <sup>13</sup> Peter: lip; and Jesus<sup>†</sup> saith unto him, Follow <sup>a stone.</sup> Me. Now Philip was from Beth- <sup>14</sup> saida, the city of Andrew and Peter. Philip findeth Nathanael<sup>15</sup>, and saith <sup>N. =</sup> unto him, We have found Him, of <sup>Theo-</sup> whom Moses in the Law and the <sup>dorus =</sup> Prophets wrote, Jesus [the] son of Dei. Joseph, who is from Nazareth. And <sup>Words- =</sup> Nathanael said unto him, Can any <sup>worth.</sup> good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming unto

by S. John is the same as that of the other Evangelists. There is no sufficient ground for the supposition (favoured by some of the Harmonists) as seeming to account for certain discrepancies) that he computes time by some other method.

47 Him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith unto Him, Whence <sup>i.e. recog-</sup> knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, (5) I saw thee. Nathanael answered\* Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, that I saw thee under the fig-tree, believest thou? Things greater than these shalt thou see. And He saith unto him, Verily, verily, I tell you,\* 57 Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man. (6)

II. AND on the third day<sup>a</sup> there was a marriage-feast in Cana of Galilee; and the mother of Jesus was there. And both Jesus was invited, and his disciples, to the marriage-feast. And when the wine was exhausted<sup>b</sup>, the mother of Jesus saith unto Him, They have no wine. And Jesus saith unto her, What have I to do with thee<sup>c</sup>, woman? (7) My hour is not yet come. His mother saith unto the servants, Whatsoever He telleth you, do. Now there were there six stone water-vessels set, according to the purification of the Jews, holding two or three metretæ<sup>d</sup> apiece. Jesus saith unto them, Fill the water-vessels with water. And they filled them up to the brim. And He saith unto them, Draw now, and bear to the president of the feast<sup>e</sup>. And they bore it. But when the president of the feast tasted the water which had become wine, and knew not whence it was,—though the servants knew who had drawn the water,—the president of the feast calleth the bridegroom, and saith unto him, Every man at first sets forth the good wine, and when men be drunk<sup>f</sup>, then<sup>g</sup> that which

<sup>a</sup> one of these = 8 gallons 7 pints Eng. = 116. bath.  
<sup>b</sup> apxirpl-  
nivus.  
= magis-  
ter dapis.  
In some  
cases he  
was a Le-  
vite.  
Malan.

<sup>f</sup> cum in-  
briati fue-  
rini. Vulg.

<sup>g</sup> [rdre]  
L. Tr.

(5) The Jews were accustomed to read the law, and to pray, under the shade of fig-trees. See Winer in v: Feigenbaum: and Lightfoot.

(6) The Fathers generally, with the best modern commentators, (Luther, Calvin, &c. quoted

is worse: thou hast kept the good wine until now. This beginning of the signs did Jesus in Cana of Galilee, and shewed forth his glory; and his disciples believed in Him.

After this He went down<sup>b</sup> to Caper-<sup>b</sup> from naum, with his mother, and [his] Cana. brethren, and his disciples, and there they remained not many days. And the Jews' Passover was nigh, and Jesus went up to Jerusalem. And He found in the temple those that were selling oxen and sheep and doves, and the changers of money sitting. And when He had made a scourge of rushes<sup>h</sup>, He drove them <sup>i</sup> On which all out of the temple, both the oxen and the sheep and the oxen; and He poured <sup>j</sup> lay. The out the small-coin of the changers, <sup>k</sup> form of the sentence implies <sup>l</sup> that the scourge <sup>m</sup> was used <sup>n</sup> on the animals. \* His disciples remembered <sup>o</sup> only. A. So that it is written, The zeal of thy house hath eaten me up<sup>k</sup>. The <sup>l</sup> Some Jews therefore answered and said <sup>m</sup> that would give unto Him, What sign shewest thou <sup>n</sup> a future tense, but unto us, seeing that thou doest these unnece- <sup>o</sup> sarily. <sup>p</sup> Malan as things? Jesus answered and said <sup>q</sup> unto them, Throw down this temple, <sup>r</sup> text. and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou in three days raise it up? But He was speaking of the temple of his body. When therefore He was risen from the dead, his disciples remembered that He said this; <sup>s</sup> and they believed the Scripture, and the word which Jesus had spoken.

Now when He was at Jerusalem at the Passover, in the feast, many believed on his name, when they beheld the signs which He was doing. Yet Jesus did not entrust Himself unto them, because that He knew all men, and because He had no by Theluck,) understand this prediction in a spiritual sense only.

(7) The Greek γίνεται has not the harshness of its English correlative.

25 need that any should bear testimony concerning man; for He Himself knew what was in man.

III. NOW there was a man of the <sup>one of the</sup> <sup>Sanhed-</sup> <sup>drim.</sup> <sup>Pharisees,</sup> named Nicodemus, a ruler of the Jews<sup>1.</sup> The same came to Him<sup>\*</sup> by night, and said unto Him, Rabbi, we know that from God art Thou come, <sup>as a teacher;</sup> for no one can do the signs which Thou doest, unless God be with him.

<sup>or, over again; as fresh; as text, Orig.</sup> Jesus answered and said unto him, Verily, verily, I tell thee, Except any one be born from above<sup>m</sup>, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus <sup>A-V. mar-</sup> <sup>5 Cl. mary.</sup> answered, Verily, verily, I tell thee, unless any one be born of water and of spirit<sup>n</sup>, he cannot enter into the kingdom of God. That which hath been born of the flesh is flesh, and that which hath been born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born from above. The Spirit<sup>(8)</sup> breatheth where it wills, and thou hearest its voice, but knowest not whence it cometh, and whither it betaketh-itself. So is every one that hath been born of the Spirit. Nicodemus answered and said unto Him, How can these things happen? Jesus answered and said unto Him, Art thou the Master of Israel<sup>o</sup>, and knowest not<sup>p</sup> these things? Verily, verily, I tell thee, What we know we speak, and what we have seen we testify, and yet our witness ye receive not. If I told you earthly things, and ye believe not, how, if I tell you heavenly things, will ye believe? And no one hath ascended into the heaven, save he who came down from heaven, the Son of Man who is in the heaven. And even So Wade, as Moses lifted up the serpent in the

<sup>or, the teacher. Perhaps so designated by his disciples. See Winer.</sup> The article (omitted in A-V.) is emphatic. <sup>p or dis- cernest not.</sup> of Moses lifted up the serpent in the <sup>1/1</sup>wilderness, so must be lifted up the

(8) Or, "the wind." But as text, Vulgate: "Spiritus;" and Eth. Georg. Slavonic, Memphitic, Anglo-Saxon and Persian Versions. So Origon and Augustino. (Tholock.) So Bengol: "Spiritus," propriè. Nam huic, non vento, voluntas et

Son of Man; that every one that believeth in <sup>1/1</sup>Him\* may have life eternal. For God so loved the world, that He gave his Son, the only-begotten One, that every one that believeth on Him should not perish, but have life eternal. For God sent not his Son into the world to judge the world, but that the world should be saved through Him. He who believeth on Him is not judged<sup>q</sup>, but he <sup>q Gr. is not</sup> that believeth not hath been already <sup>being</sup> judged. <sup>judged.</sup> because he hath not believed <sup>Cl. marg.</sup> on the name of the only-begotten <sup>[88] L.</sup> Son of God. And this is the judg-<sup>Tr.</sup> ment: that the light hath come into <sup>[i.e. causa</sup> the world, and men loved the dark-<sup>judicii.</sup> <sup>Bengel.</sup> ness rather than the light; for their deeds were evil. For every one that practiseth<sup>r</sup> wickedness hateth the <sup>"Malitia</sup> light, and cometh not to the light, lest <sup>est irrequi- eta; est</sup> his deeds should be reproved; but he <sup>quiddam</sup> that doeth<sup>s</sup> the truth cometh to the <sup>operatus</sup> light, that his deeds may be made <sup>quam veri- manifest, that they are wrought in</sup> <sup>tas. Hinc verbis di- versis no-</sup> God.

After these things came Jesus and his disciples into the land of Judæa; <sup>ch. v. 25."</sup> Bengel. and there He tarried with them, and <sup>Malan</sup> was baptizing. Now John was also suggests, baptizing in Enon near to Salem, be- <sup>"that work- eth t."</sup> cause there were many waters there<sup>x</sup>: <sup>as the</sup> and they came, and were baptized. <sup>name sig- nifies.</sup> For John was not yet cast into prison. There arose then a question of some of the disciples of John with a Jew <sup>25-</sup> concerning purification. And they came unto John, and said unto him, Rabbi, he who was with thee beyond the Jordan, to whom<sup>y</sup> thou hast borne<sup>z</sup> i.e. in witness, behold, he is baptizing, and behalf of all are coming unto him. John an- <sup>whom.</sup> Winer. swered and said, A man can receive nothing, unless it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but I am sent before Him. He who hath the bride is the bridegroom; but <sup>voz est: et ex hoo nascimur, et qui ex hoc nasci- citur, sic est, ut hic."</sup> There appears no sound reason for the change of meaning in <sup>πνεῦμα</sup>; since the sense is equally good; or, (as Bengel shews, in the passage quoted,) even better.

"<sup>y</sup> nascimur, et qui ex hoc nasci- citur, sic est, ut hic."

29 the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly<sup>a</sup> because of the bridegroom's voice.(9) This then my joy hath been fulfilled. It is necessary that He should increase, and that I should decrease.(10) He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and yet no one receiveth his testimony. He that receiveth his testimony hath set to his seal<sup>a</sup> that God is true. For He whom God sent speaketh the sayings of God; for not by measure doth <sup>b</sup> he that <sup>c</sup> hath set his seal to that God is true. <sup>d</sup> Malan suggests, <sup>e</sup> he that disobeyeth the Son shall not see life; but the wrath of God abideth on him.

IV. WHEN therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John, (although Jesus was not baptizing in person, but *only* his disciples,) He left Judæa, and departed [again]<sup>e</sup> into Galilee. And He must necessarily pass through Samaria<sup>d</sup>. So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's <sup>f</sup> well was there. Jesus then, being wearied with the long-travel, was sitting thus<sup>f</sup> by the well. It was about the sixth hour<sup>g</sup>. There cometh a woman from Samaria to draw water. Jesus saith unto her, Give Me to drink. <sup>For</sup> his disciples had gone away into the city to buy food. Then saith unto Him the Samaritan woman, How is it that

<sup>c</sup> om. T.

<sup>d</sup> which lay between Judea and Galilee.

<sup>e</sup> ~~on~~, <sup>f</sup>oun-  
tain.

<sup>f</sup> " sic ut erat, in conse-  
quence of being thus fatigued."  
Winer.

<sup>g</sup> noon.

thou, being a Jew, askest drink of me, who am a Samaritan woman: for Jews have no dealings with Samaritans. Jesus answered and said unto her, If thou knewst the gift of God<sup>h</sup>, <sup>i</sup> probably, and who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Sir, thou hast no bucket, and the well is deep; whence then hast thou the living water? Art thou greater than our father Jacob, who gave us the well, and he himself drank of it<sup>i</sup>, and his sons, and his <sup>j</sup> (and cattle?) Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever shall drink of the water which I shall give him shall never<sup>k</sup> thirst; <sup>l</sup> Gr. to the but the water which I shall give him<sup>l</sup> age, shall become in him a fountain of<sup>m</sup> [but... water springing up unto<sup>m</sup> life eternal, him] L. The woman saith unto Him, Sir, give <sup>m</sup> or, <sup>into</sup> Winer. me this water, that I thirst not, neither come hither to draw. He saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have not a husband. [Jesus]<sup>n</sup> <sup>om. T. A.</sup> saith unto her, Thou saidst rightly, [L. Tr.] I have not a husband: for thou hast had five husbands; and he whom thou now hast is not thy husband; this hast thou spoken truly. The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain<sup>o</sup>; and ye say that in Jerusalem is the place where men must worship. Jesus saith unto her, Believe Me, woman, that an hour is coming, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship

(0) "The φίλος τοῦ νυμφίου, 'friend of the bridegroom,' was the regular organ of communication in the preliminaries of marriage, and had the ordering of the marriage-feast. It is to this last time, and not to any ceremonial custom connected with the marriage rites, that this passage refers. The friend rejoices at hearing the bridegroom's voice in his triumph and joy at the marriage.....because he bears therein an as-

surance of the happy completion of his mission." Alford.

(10) It is a matter of dispute among comm. to whom the following words are to be attributed; whether to the Baptist or to the Evangelist. Bengel, Tholuck, and many others, incline to the latter: Alford, Scrivener, and the majority of English writers, to the former opinion.

<sup>4</sup> Malan prefers the A-V. but we retain the order of the Greek.  
<sup>5</sup> "sunt enim rari." Bengal.  
<sup>6</sup> for such the F. also seeketh as his worshippers.  
<sup>5</sup> Clergy.

that which we know<sup>a</sup>, for the Salvation is of the Jews. But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father is seeking<sup>b</sup> such to worship Him<sup>c</sup>. God is a Spirit; and they that worship Him must worship in spirit and truth. The woman saith unto Him, I know that Messias is coming, who is called Christ: when He shall come, He shall propound all things unto us. Jesus saith unto her, I am He, who am speaking to thee.

<sup>12</sup> And upon this came his disciples, and wondered that He was talking with a woman: (1) yet no one said, What seekest thou? or, Why talkest thou with her? The woman then left her water-vessel, and departed into the city, and said to the men, Come, see a man, who told me all things whatsoever I did; is not this the Christ? \*They went out of the city, and were coming unto Him.

<sup>3</sup> In the mean time his disciples prayed Him, saying, Rabbi, eat. But He said unto them, I have meat to eat which ye know not of. The disciples therefore said one to another, Hath any one brought Him *ought* to eat? Jesus saith unto them, My meat is to do<sup>d</sup> the will of Him that sent Me, and to finish his work. Say ye not, It is yet four months, and *then* the harvest cometh? Behold, I tell you, lift up your eyes, and look upon the fields, for they are white for harvest already. \*He who reapeth, eth receiveth reward<sup>e</sup>, and gathereth fruit unto life eternal; that both the sower and the reaper may rejoice together. For in this respect is that saying the true one, that one is the

<sup>a</sup> or, to be doing. So 5 Cl. That I may do, Winor.

<sup>b</sup> or wages, but as text Malan, with Vv.

(1) The omission of the article is to be noted. The astonishment of the disciples arose from the fact of their Master talking with a woman; not, "with the woman," as in A-V. It is rightly rendered in the Version of 1580, "his disciples marvelled that he talked with a woman." It was accounted by the Rabbis foolish to attempt to instruct women. "He who instructs his daughter in the law, is as one that plays the

<sup>37</sup> sower, and another the reaper. I sent you to reap that on which ye have bestowed no labour; others have laboured, and ye have entered into their labours. And of that city many of the Samaritans believed on Him, for the saying of the woman who testified, He told me all things that ever I did. And He abode there two days. And many more believed because of his own word; and said unto the woman, We no longer believe for thy gossip; for we ourselves have heard, and know that this is indeed\* the Saviour of the world.

And after the two days He departed <sup>ret. G.</sup> thence, [and went]<sup>f</sup> into Galilee. For <sup>L. A.</sup> Jesus Himself testified, that a prophet <sup>om. T. Tr.</sup> hath no honour in his own country<sup>g</sup>. He be- When therefore He came into Galilee, takes the Galilæans received Him, having seen all things that He did at Jerusa- therefore, lem in the feast, for they themselves to avoid also came to the feast.\* He came <sup>notoriety.</sup> then again to Cana of Galilee, where He made the water wine.

And there was a certain official- <sup>43</sup> connected-with-the-court<sup>h</sup>, whose son <sup>2</sup> of Herod, was sick at Capernaum. He, having <sup>tetrarch of Galilee.</sup> heard that Jesus had come from Judæa into Galilee, went to Him, and asked \* Him to come down, and heal his son, for he was at the point of death. Then Jesus said unto him, Unless ye see signs and portents, ye will not believe. The official saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. [And] the man <sup>erant</sup> believed the word which Jesus spake herum unto him, and he went his way <sup>exhila-</sup> And as he was now going down, <sup>randi.</sup> Bengal. his slaves met him<sup>a</sup>, and told him, <sup>b</sup> So T. A. saying, Thy child liveth<sup>b</sup>. Then <sup>c</sup> with t. r. <sup>L. told him</sup> that his fool." R. Samuel, quoted by Tholuck. At this *child was* early period of the Saviour's ministry, the dis-*living* t. r. <sup>d</sup> ciples might naturally he not fully aware of his <sup>e</sup> [and told] gracious purpose to offer the blessings of his <sup>f</sup> him] Tr. <sup>g</sup> Gospel to <sup>h</sup> all. Yet they had faith to believe, that whatever He did was for a good and wise end, and so they put no question to Him concerning the matter.

¶ Enquired he of them the hour at which he began to amend. And they told him, that yesterday at the seventh hour the fever left him. Then the father knew that it was at the same hour in which Jesus said unto him, Thy son liveth: and he himself believed, and his whole household. This is again a second sign which Jesus did, when He had come out of Judæa into Galilee.

V. AFTER these things was a feast (2) of the Jews, and Jesus went up to Jerusalem. Now there is (3) at Jerusalem by the sheep-gate a pool<sup>c</sup>, which is called in Hebrew, Bethesda<sup>d</sup>, having five porches. In

these was lying a\* multitude of the sick, blind, halt, and paralyzed folk, [waiting for the moving of the water. For an angel at a certain season went down into the pool, and troubled the water; the first then that went down after the troubling of the water was made whole, with whatsoever disease he was afflicted.]<sup>e</sup> And there was a certain man there, who had had his<sup>f</sup> infirmity thirty-eight years. When Jesus saw him lying, and perceived that he had been now a long time in that case, He saith unto him, Desirest thou to be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And immediately the man became whole, and took up his bed, and began to walk.

¶ Now it was sabbath on that day.

(2) This is generally supposed to be the Second Passover of our Lord's ministry. But other opinions have been maintained by eminent scholars, and the question must ever remain a doubtful one. Bengel, (following Erasmus, Calvin, and Beza,) thinks it is the Pentecost. Lücke, Wieseler, and Winer suggest the feast of Purim. While others have held it to be the Tabernacles, or Dedication. (See Lücke, quoted by Alford.) The difficulty arises from the want of the article—*ἐσπρῆ*: had it been *ἡ ἐσπρῆ*, it is generally admitted that the Passover would be

The Jews therefore said unto the man <sup>10</sup> who had been healed, It is the sabbath: it is not lawful for thee to carry <sup>[kal]</sup> L. [thy <sup>†</sup>] <sup>g</sup> bed. But he answered them, Tr. He who made me whole, the same <sup>h add L.</sup> said unto me, Take up thy bed, and <sup>h add ds</sup> walk. They asked him [then], Who is the man that said unto thee, Take <sup>thou</sup> up [thy bed<sup>i</sup>], and walk? And he <sup>om. T.</sup> that was healed<sup>k</sup> knew not who He <sup>A. [Tr.]</sup> was: for Jesus had withdrawn, a <sup>k T.</sup> multitude being in that place. After these things Jesus findeth him in the temple, and saith unto him, Behold, thou art made whole: sin no more, <sup>Const</sup> lest something worse happen unto <sup>sin</sup> <sup>Z.</sup> thee. The man went away, and told <sup>read</sup> the Jews that it was Jesus who had <sup>been</sup> <sup>for</sup> made him whole. \*

And for this cause the Jews persecuted Jesus,\* because He was doing these things on the sabbath. But Jesus answered them, My Father <sup>has</sup> <sup>been</sup> <sup>inter</sup> worketh hitherto, and I work. (4) Therefore did the Jews seek the more to kill Him, because He was not only breaking the sabbath, but was saying that God was his own Father, making Himself equal with God. Jesus then answered and said unto them, Verily, verily, I tell you, the Son can do nothing of Himself, save what He seeth the Father do: for whatsoever things He doeth, these doeth also the Son in like manner. For the Father loveth the Son, and sheweth unto Him all things which Himself doeth; and greater works than these will He shew unto Him, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; so also the Son quick-

intended. Tisch. admitted the article into his earlier Ed. (1849), but rejects it in his last (1850).

(3) The use of the present tense in this place has been urged in favour of the opinion, that St. John wrote His Gospel before the destruction of Jerusalem. So Bengel. But, as Winer remarks, the tense does not necessarily prove that the locality is still as described by the writer.

(4) That is: "As the Father ceases not on the sabbath from his providential work, so neither do I from my works of mercy."

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eneth those whom He willeth. For not even doth the Father judge any one, but all judgment He hath given unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who sent Him. Verily, verily, I tell you, that he who heareth my word, and believeth in Him that sent Me, hath life eternal; and cometh not into judgment, but is passed over from the death into the life<sup>m</sup>. Verily, verily, I tell you, that the hour is coming, and even now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father bath life in Himself; so gave He also to the Son to have life in Himself; and He gave Him power [also]<sup>n</sup> to execute judgment, because He is Son of Man. Marvel not at this<sup>o</sup>: for the hour is coming, in which all they that are in the tombs shall hear his voice, and shall come forth; they that have done good, to a resurrection of life; they that have practised evil, to a resurrection of judgment. I can do nothing of Myself. As I hear, I judge: and my judgment is just; because I seek not my own will, but the will of\* Him that sent Me. If I testify concerning Myself, my testimony is not true. It is another<sup>p</sup> who testifieth concerning Me, and I know that the testimony is true He which testifieth of Me. Ye have sent unto John, and he hath testified unto the truth. But not from man<sup>q</sup> do I<sup>r</sup> take the testimony, but these things I say, that ye may be saved. He was the Lamp, burning and shining, and ye were pleased to rejoice for a season in his light. But I have

<sup>m</sup> or, from death unto life. A. V. out of d. into life. 5 Clergy.

<sup>n</sup> om. L. Tr. <sup>o</sup> Some Vv. and Ff. read, *Bec. He is Son of Man, marvel not at this.*

3 /

<sup>p</sup> i.e. God. But some comm. consider that John is meant. <sup>q</sup> "vel si Johannes sit." Bengel. <sup>r</sup> *εγώ* emph.

(4) Thus Cyril, Erasmus, Beza, Lücke, De Wette. "Indic. certe confirmat tota orationis structura, maximeque illud, *quia vos existimatis*." Bengel. "The imperative cannot accord well with the following verse, nor will the force and energy of the words be perceived by this rendering." Adam Clarke. A majority of versions incline to the imperative. But the sense seems to require the indic. and few eminent critics now take the other side. Of these few, however,

the testimony greater than *that* of John; for the works which the Father hath given Me to accomplish them, <sup>or, gave.</sup> these, the works which I am doing, testify concerning Me that the Father hath sent Me. And the Father, who sent Me, He hath borne testimony concerning Me. Ye have neither at any time heard his voice, nor seen an appearance of Him; and his word ye have not abiding in you; for as for Him whom He sent, on Him ye do not believe. Ye search<sup>(4)</sup> <sup>2c</sup> the Scriptures, because ye suppose that in them ye have life eternal, and they are they which testify of Me; and *yet* ye will not come unto Me, that ye may have life. I receive not glory from men<sup>t</sup>. But I have known<sup>u</sup> "I do not you, that the love of God ye have not wish that in you. I have come in the name of <sup>men</sup> should try my Father, yet ye receive Me not, to please if another should come in his own <sup>me.</sup>" <sup>Ethiopic V.</sup> <sup>[Malan.]</sup> ye have believed, who receive glory one from another, and seek not the glory which *cometh* from the only God? Think not that I will accuse you unto the Father: there is one who accuseth you, Moses, in whom ye have trusted. For if ye had believed Moses, ye would have believed Me, for he wrote concerning Me. But if ye believe not his writings, how shall ye believe my words?

VI. AFTER these things Jesus went over the sea of Galilee, *that is, of Tiberias*; and there followed Him a great multitude, because they saw<sup>\*</sup> the signs which He was doing upon the sick. And Jesus went up into the mount<sup>u</sup>, and there He sat with <sup>the hilly</sup> his disciples. And the Passover, the <sup>country</sup> feast of the Jews, was nigh. Jesus

Alford is one. The Dean was doubtless in the <sup>mountain</sup> minority for retaining the <sup>range E. of</sup> impo<sup>r.</sup> when the ver. <sup>lake."</sup> sion of the Five Clergy was being composed. A <sup>near the</sup> Malan. majority, we are told, (p. xv. 2d ed.) "believed that the context was decisive in favour of the indicative meaning of *ἐπειπεῖτε*." A preacher would hesitate to urge the *duty* of Bible-reading on the authority of this text: nor is it needful, as there are others which can be, without scruple, employed for that purpose.

then lifting up his eyes, and seeing that a great multitude is coming to Him, saith unto Philip, Whence shall we buy loaves, that these may eat? But this He said making trial of him, for He knew what He was about to do. Philip answered Him, Two hundred denars' worth of loaves are not sufficient for them, that every one\* may take some little. One of his disciples, Andrew, the brother of Simon Peter, saith unto Him, There is one young boy here, who hath five barley loaves,<sup>(5)</sup> and two small fishes,

\* Vulg. rightly distinguishes between *ἀνθρώπους* and of *ἄνδρες, homines... viri.* The men sat down before the women and children. <sup>y hand-baskets.</sup>

but these—what are they for so many? \*Jesus said, Make the folk\* sit down. Now there was much grass in the place.<sup>(6)</sup> The men\* then sat down in number about five thousand. Jesus then took the loaves; and when He had given thanks, He\* distributed to them that were sat down; and likewise of the fishes as much as they would. When they were satisfied, He saith to his disciples, Gather up the fragments that remain, that nothing be lost. They gathered them therefore, and filled twelve baskets<sup>y</sup> with the fragments of the five barley loaves, which remained over and above unto them that had eaten. The men, then, when they saw the sign which He did, said, This is indeed the Prophet, He that is coming into the world.

<sup>z</sup> probably, the hilly country, as in | Synoptic Gospels. <sup>z</sup> Jesus then, knowing that they were about to come and take Him, that they might make\* Him a king, departed again into the mountain<sup>z</sup> Himself alone.

But when evening\* was come, his disciples went down unto the sea. And having embarked on [the] ship, they were making for the other side of the sea, towards Capernaum<sup>b</sup>. And

<sup>b</sup> So A. Dod. dridge.

(5) "The time of year was too early for even barley bread in most parts of Palestine. But owing to the low level of the sea of Galilee, all fruits and crops growing on its banks are earlier than elsewhere, on account of the greater heat. So that, although late in March, or very early in April, there were already cakes to be made of that year's barley, for wheat was not yet full grown."

it was already dark, and Jesus had not [yet†]<sup>c</sup> come to them; and the sea, by reason of a great wind that blew, was rising. When then they had rowed about five and twenty or thirty stadia<sup>d</sup>, they beheld Jesus walk<sup>e</sup> A standing on the sea, and being near unto the ship; and they were afraid. But He saith unto them, It is I; be not afraid. Then were they willing<sup>f</sup> to take Him into the ship, and forthwith the ship was at the land toward which they were going.

\* See Winer.

On the next day, the multitude that stood on the other side of the sea, seeing that no other little boat was there save one,\* and that Jesus entered not with his disciples into the boat, but his disciples went away alone,—(but other little boats came from Tiberias, near the place where they ate the bread, after that the Lord had given thanks:) when then the multitude saw that Jesus was not there, nor yet his disciples, they\* took shipping, and came to Capernaum, seeking for Jesus. And having found Him on the other side of the sea, they said unto Him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily, I tell you, that ye seek Me, not because ye saw signs, but because ye did eat of the loaves, and were satisfied. Work not for the food that perisheth, but for the food that remaineth unto life eternal, which the Son of Man shall give you: for Him hath the Father sealed, even God<sup>†</sup>. They said therefore unto Him, What must we do<sup>‡</sup>, A.V. that we may work the works of God? <sup>§</sup> read *τοις οὐμεύς*. Jesus answered and said unto them, This is the work of God, that ye should believe on Him whom He hath sent. Then said they unto Him,

Comp. Jos. do Bell. Jud. III. x. §. 8." Malan.

(6) Bishop Ellicott remarks, that the "green grass" of || Mark exactly harmonizes with this passage of St. John, shewing that the time was spring, and renders the supposition that the rich plain at the N.E. corner of the lake was the scene of the miracle, worthy of attention. (Aids to Faith, p. 438. 2d ed.)

**30** What sign doest Thou then, that we may see<sup>b</sup>, and believe on Thee? what dost thou work? Our fathers did eat the manna in the wilderness, as it hath been written: "Bread from the heaven gave He them to eat!"

<sup>1 Ps.</sup> <sup>lxxviii. 23.</sup> Jesus then said unto them, Verily, verily I tell you, Moses gave you not the bread<sup>k</sup> from heaven, but my Father is giving you the bread from heaven, even the true bread.

<sup>1</sup> So most comm. but Malan, <sup>He as A.V.</sup> For the bread of God is that which<sup>l</sup> cometh down from heaven, and giveth life unto the world. They said therefore unto

<sup>m</sup> Bucer and Calvin think these words are spoken in scorn.

Him, Lord, evermore give us this bread<sup>m.\*</sup> Jesus said unto them, I am the Bread of Life: he that cometh unto me shall by no means hunger, and he that believeth on Me shall never thirst. <sup>¶</sup> But I said unto you, that ye also have seen Me, and yet

<sup>n</sup> or, shall have come. Wade. <sup>o</sup> or, is coming.

~~Wade~~ Every thing which the Father giveth Me shall come<sup>n</sup> unto Me, and him that cometh<sup>o</sup> unto Me I will in no wise cast out, because I am come down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the will of him that sent Me, that every thing which He gave Me, I should lose nothing of it, but I will raise it up in the last day. For this is the will of my<sup>†</sup> Father,\* that every one that looketh on the Son, and believeth on Him, should have life eternal, and I<sup>p</sup> will raise him up in the last day.

The Jews then were disdainfully-murmuring concerning Him, because He said, I am the bread which came

(7) "Οὐπερ λαρῆ προσδύει δ Πατὴρ τῷ Χριστῷ τοὺς ἀσθενεῖς ἀνθρώπους." Ammonius, quoted by Tholuck.

(8) It is beyond the purpose of the translator to express an opinion on the warmly-disputed question, whether in this passage, (to ver. 65. A.V.) reference is, or is not, made to the Sacrament of the Lord's Supper. Much valuable information on the whole subject may be gathered from Tholuck's Commentary (pp. 180-189. Clark's Edition.) The Roman Catholic view is ably and temperately stated by Cardinal Wiseman, in his "Lectures on the Real Presence." Vol. 1. The doctrine of the high school of Anglican divinity may be

down from heaven: and they said, <sup>41</sup> Is not this Jesus the son of Joseph, of whom we know the father<sup>q</sup> and <sup>q</sup> Joseph the mother? How then saith [this was dead, man<sup>r</sup>] I come down from heaven? still re-Jesus\* answered and said unto them, member-Murmur not among yourselves. No ed. Ben-man can come unto Me except the gel. Father who sent Me shall have drawn <sup>om. οὗτος</sup> Tr. [L.] him, (7) and I will raise him up in the last day. It is written in the Prophets<sup>s</sup>, <sup>13.</sup> Isaiah "And they shall all be instructed by God." Every one\* that hath heard from the Father, and learned, cometh unto Me. Not that any one hath seen the Father; save He who is from God: He hath seen the Father. Verily, verily, I tell you, He that believeth [on Me]<sup>t</sup> hath life eternal. <sup>ret. G.</sup> I am the Bread of Life. <sup>L. [Tr.]</sup> Your <sup>om. T. A.</sup> fathers did eat in the wilderness the manna, and died: this is the bread which cometh down from heaven; that any one may eat of it, and not die. I am the bread, the living bread, which came down from heaven; if any one shall have eaten of this bread, he shall live for ever<sup>u</sup>. <sup>Gr. to the</sup> And the bread which I shall give is <sup>age.</sup> <sup>Gr. to the</sup> my flesh, [which I will give]<sup>v</sup> for the <sup>ret. G.</sup> life of the world. <sup>T. A.</sup>

The Jews therefore were striving <sup>Lücke.</sup> among themselves, saying, How can <sup>om. L.</sup> this man give us<sup>w</sup> flesh to eat? Jesus <sup>T. Tr.</sup> therefore said unto them, Verily, ve<sup>y</sup> <sup>L. adds</sup> rily, I tell you, Except ye shall have eaten the flesh of the Son of Man, and drunk<sup>z</sup> his blood, ye have not<sup>x</sup> See Vulg. life in you. He that eateth my flesh <sup>Gr. to the</sup> and drinketh my blood <sup>Gr. to the</sup> hath life

gathered from various writers in the Library of Anglo-Catholic Theology. The opinion that the idea of the Communion is referred to, but not the ordinance, is maintained by Doddridge, Lücke, Bengel, and many modern divines. Consult Alford, Maurice on St. John, Discourse xv. &c. Strauss, Baur, and other writers of the Tübingen school, think that a reference to the Sac. is to be admitted; but attempt to draw from the fact a conclusion favourable to their own views.—The Swiss and German reformers, and, apparently, our own Hammond, Whitby, Lightfoot, &c. do not see in this passage any allusion to the Supper.

54 eternal, and I will raise him up at the last day. For my flesh is true<sup>a</sup> meat, and my blood is true<sup>a</sup> drink. He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him. As the living Father sent Me, and I live by<sup>b</sup> the Father, so he that eateth Me, even he shall live by Me. This is the bread which came down from heaven, not as<sup>c</sup> the fathers did eat,<sup>d</sup> and died: he that eateth this bread shall live for ever<sup>e</sup>.

<sup>b</sup> owing to, because He lives. Winer.

<sup>c</sup> Gr. to the *age*. Many therefore of his disciples having heard, said, This saying is harsh<sup>d</sup>: who can hear it? But Jesus knowing in Himself that his disciples were murmuring concerning this, said unto them, Doth this cause you offence? What then if ye shall<sup>e</sup> behold the Son of Man ascending where He was before? The spirit is the life-producing principle: the flesh profiteth nothing: the sayings that I have spoken<sup>f</sup> unto you are spirit, and are life. But there are of you some that believe not. For Jesus knew from the beginning who they are that believe not<sup>g</sup>, and who he was that would betray Him. And He said, On this account have I said unto you, that no one can come unto Me, except it be given him of<sup>h</sup> the Father.

<sup>g</sup> or, per-  
haps, upon  
this.  
<sup>h</sup> or, to  
withdraw,  
<sup>i</sup> ήμείς εμ-  
phatic.  
<sup>k</sup> See  
Malan.

From that time<sup>i</sup> many of his disciples went back, and no longer walked with Him. Then said Jesus unto the Twelve, Do ye also wish to go away<sup>j</sup>? Simon Peter answered Him, Lord, to whom shall we go away? Sayings of life eternal hast Thou; and we<sup>i</sup> have believed and understood<sup>k</sup> that Thou art<sup>l</sup> the Holy One<sup>l</sup> of<sup>l</sup> God. Jesus answered them, Did I not choose-for-Myself

you the Twelve? and yet of you one <sup>70</sup> is an enemy<sup>l</sup>. (9) He was speaking<sup>m</sup> or, a <sup>accuser.</sup> of Judas, \* the son of Simon the Iscariot, † for he it was that was about to betray Him, \* he, one of the Twelve.

VII. AND † after these things<sup>m</sup> matters Jesus was making a circuit in Galilee: for He wished not to do so A. in Judæa, because the Jews were seeking to kill Him. Now there was nigh at hand the feast of the Jews, the feast-of-Tabernacles. His brethren therefore said unto Him, Depart hence, and go into Judæa, that

thy disciples also may behold thy works which thou art doing; for no one doeth any thing as in secret, yet himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For not even his brethren did believe on Him. Jesus therefore said unto them, My time is not yet come; but your time is always ready. The world cannot hate you, but Me it hateth, because I testify of it, that its works are wicked. Go ye up unto the\* feast; I go not<sup>n</sup> [yet] up unto<sup>o</sup> L. ret. this feast<sup>o</sup>, because my time is not<sup>p</sup> <sup>obrā</sup> with t. r. but yet fulfilled. And when He had said G. T. Tr. these things [unto them], He remained A. obrā, on in Galilee. But when his brethren better au- were gone up, then He Himself also Winer. went up to the feast; not openly<sup>q</sup>, <sup>r</sup> (as yet.) but as it were in secret. The Jews Lücke, then were seeking Him in the feast, (with you) and staying, Where is he? And there Meyer. was much private talk<sup>s</sup> concerning limited by<sup>t</sup> Him among the multitudes. Some the obrā following, indeed said, He is a good<sup>r</sup> man: [but] <sup>u</sup> with the others said, Nay, but he is causing caravan of the people to err. No one however pilgrims. spake in public concerning Him, for<sup>q</sup> So fear of the Jews. Whitby.

Now when it was nearly the mid-<sup>r</sup> ἡγαθὸς in the sense of appears to approve the old rendering. So Ols. honest. hausen. But Grotius, Lücke, De Wette, all Tholuck. prefer the meaning which we have adopted. And Doddridge, "my accuser and betrayer." "The Authorized Version is too strong." Alford.

(9) The word διάβολος cannot with propriety be here translated "devil." It is true that this rendering is defended by some good scholars. So Luther, "Und euer einer ist ein Teufel." (Tholuck, however, states that L. prefers the milder sense of *opposer, enemy.*) Th. himself

which would fall on a sabbath that year. Bengel.

idle<sup>t</sup> of the feast, Jesus went up into the temple, and was teaching. The Jews therefore<sup>†</sup> marvelled, saying, How knoweth this man letters, having never learned? (10) Jesus therefore<sup>†</sup> answered them, and said, My teaching is not mine, but his who sent Me. If any man will do his will, he shall know of the teaching, whether it is of God, or whether I speak of Myself. He who speaketh of himself seeketh his own glory: but he who seeketh the glory of him that sent him, he is true, and there is no falsehood in him. Did not Moses give you the law? and yet no one of you keepeth the law; why are ye seeking to kill Me?

20 The people answered,\* Thou hast a demon<sup>u</sup>; who is seeking to kill thee? Jesus answered, and said unto them, One work have I done<sup>v</sup>, and ye all marvel because of this<sup>y</sup>. Moses<sup>z</sup> hath given you circumcision,—not that it is of Moses, but of the fathers,—and still<sup>a</sup> on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye angry with Me because I have made a man every-whit whole on the sabbath? Judge not according to appearance, but judge the righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they are seeking to kill? And, behold, he is speaking with authority<sup>b</sup>, and they say nothing to him. Have the rulers indeed understood<sup>c</sup> that this is the Christ? Howbeit, as for this man, we know whence he is; but the Christ, when He cometh, no man discerneth<sup>d</sup> whence He is. Jesus, therefore, cried aloud in the temple, as He taught and said, Ye both know Me, and ye know whence I am; and I am not of Myself; but He is true

(10) From the Talmud we learn, that no man could appear as a teacher who had not for some years been the coadjutor of a Rabbi; then followed the act of promotion. Tholuck.

(1) At this time the Jews made their solemn offering of water: partly referring to the water from the rock in the wilderness, but chiefly to

that sent Me, whom ye know not.\* I know Him, for I am from Him, and He sent Me.

They were seeking then to take Him; yet no one laid a hand upon Him, because his hour was not yet come. But of the multitude many believed on Him, and said, When the Christ cometh, will He do more signs than\* this man hath done? The Pharisees heard the multitude privately saying these things about Him, and the chief priests<sup>e</sup> and the heads of the Pharisees sent attendants to take Him. Jesus therefore said,\* Yet a little <sup>f</sup> of the different classes of time am I with you, and then I go. away unto Him that sent Me. Ye<sup>g</sup> shall seek Me, and shall not find Me;\* and where I am, ye cannot come. The Jews therefore said among themselves, Whither is this man about to go, that we shall not find him? Is he about to go into the dispersion of the Gentiles<sup>h</sup>, and teach the Gentiles? <sup>i</sup> Gr. to d. What is this saying that he said, Ye<sup>g</sup> among Greeks shall seek me, and shall not find Winer. me:† and, Where I am, ye cannot meaning come? probably, the lands

Now in the last day, the great <sup>j</sup> day where<sup>k</sup> are of the feast, (1) Jesus stood, and cried<sup>l</sup> scattered: aloud, saying, If any one thirst, let him come unto Me, and drink. He world. So that believeth on Me, as the Scripture A. or, the said<sup>m</sup>, rivers from his body shall flow nations, as of living water. This He spake concerning the Spirit, which they were <sup>n</sup> the alusion is about to receive who believe on Him; uncertain. for the\* Spirit<sup>b</sup> was not yet [given†], <sup>o</sup> i.e. the because Jesus was not yet glorified dispensation of the \* Some of the multitude therefore, Spirit. when they heard [these†]<sup>k</sup> words, <sup>p</sup> add L. said, This is indeed the Prophet. <sup>q</sup> T. A. the. Others said, This is the Christ. Tr. these. [Others]<sup>l</sup> said, Cometh the Christ of L. T. out of Galilee? Hath not the Script. Tr. <sup>r</sup> T. out of Galilee? <sup>s</sup> add L. <sup>t</sup> add L. <sup>u</sup> add L. <sup>v</sup> add L. <sup>w</sup> add L. <sup>x</sup> add L. <sup>y</sup> add L. <sup>z</sup> add L. <sup>aa</sup> add L. <sup>bb</sup> add L. <sup>cc</sup> add L. <sup>dd</sup> add L. <sup>ee</sup> add L. <sup>ff</sup> add L. <sup>gg</sup> add L. <sup>hh</sup> add L. <sup>ii</sup> add L. <sup>jj</sup> add L. <sup>kk</sup> add L. <sup>ll</sup> add L. <sup>mm</sup> add L. <sup>nn</sup> add L. <sup>oo</sup> add L. <sup>pp</sup> add L. <sup>qq</sup> add L. <sup>rr</sup> add L. <sup>ss</sup> add L. <sup>tt</sup> add L. <sup>uu</sup> add L. <sup>vv</sup> add L. <sup>ww</sup> add L. <sup>xx</sup> add L. <sup>yy</sup> add L. <sup>zz</sup> add L. <sup>aa</sup> add L. <sup>bb</sup> add L. <sup>cc</sup> add L. <sup>dd</sup> add L. <sup>ee</sup> add L. <sup>ff</sup> add L. <sup>gg</sup> add L. <sup>hh</sup> add L. <sup>ii</sup> add L. <sup>jj</sup> add L. <sup>kk</sup> add L. <sup>ll</sup> add L. 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and from Bethlehem, the town where David was, cometh the Christ?

¶ 3 There was therefore a division among the people concerning Him. And some of them wished to take Him, but no one laid hands upon Him. The attendants then came to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The attendants answered, Never spake man so [as <sup>m</sup> ret. G. A. this man] <sup>m</sup>. The Pharisees [then] [Tr.] om. answered them, Have ye also been L. T. Orig. Cyril. Aug. led astray? Hath any of the rulers believed on him, or of the Pharisees? <sup>n</sup> See note <sup>x</sup> p. 25. But this multitude <sup>n</sup> that knoweth not the law are accursed. Nicodemus saith

¶ 40 unto them:—he who came to Jesus\* beforetime, † being one of themselves:— Doth our law judge the man<sup>o</sup>, unless it first have heard him, and known what he doeth? They answered and said unto him, Art thou also of Galilee? Search and see<sup>o</sup>, that out of Galilee no prophet ariseth<sup>o</sup>.<sup>o</sup> (2)

VIII.<sup>12</sup> AGAIN therefore spake Jesus unto them, saying, I am the Light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life.<sup>(3)</sup> The Pharisees therefore said unto Him, Thou art bearing testimony concerning thyself; thy testimony is not true. Jesus answered and said unto them, Even if I do bear testimony concerning Myself, my testimony is *still* true. For I know whence I came, and

(2) "In their blind anger they overlook the fact, that at least two prophets, Jonah and Elijah, were of Galilee, and probably also Nahum and Hosea." Tholuck. So Luther. Ebrard thinks they may refer only to prophets *after* the Captivity.

(3) "It was the custom during the first night, if not every night, of the Feast of Tabernacles, to light up two large golden candlesticks in the Court of the Women, the light of which illuminated all Jerusalem. All that night they held a festal dance by the light." To this our Lord alludes. Alford, quoting Wetstein.

(4) There are few passages in the N. T. more difficult than this, *την ἀρχὴν θεοῦ*, (others *θεοῦ*) *καὶ λαλῶ ὑμῖν*. "The first words," says Tholuck, "has given rise to the most diversified fancies." Some Fathers, and Vulg. render *την ἀρχὴν* "The Beginning," as a title of Christ, corresponding to *τὸ Αὐτὸν ἡ ἀρχὴ* of Apoc. xxi. 6. [in i. 8. the words

whither I go<sup>t</sup>; but ye know not<sup>\* or, betake whence I come, or whither I go<sup>t</sup>. Ye *Myself*. judge according to the flesh: I judge<sup>†</sup> Some no one. And yet even if I do judge, and Ff. my judgment is true; because I am omit this not alone, but I and the Father that clause. sent Me. Moreover, in your law it <sup>17</sup> hath been written, that of two men the testimony is true<sup>u</sup>. I am the <sup>comp.</sup> testifier concerning *Myself*, and there <sup>Deut. xvii. 6. with</sup> testifieth concerning Me the Father <sup>xviii. 15.</sup> that sent Me. They said therefore <sup>21, 22.</sup> unto Him, Where is thy father? Jesus answered, Ye know neither Me nor my Father; if ye had known Me, ye would have known my Father also. These sayings spake<sup>\*</sup> He in the treasury<sup>x</sup>, as He was teaching in the <sup>x</sup> which temple; and yet no one seized Him, was in the <sup>Court of</sup> the <sup>the Wo-</sup> because his time was not yet come.</sup>

\* He said then again unto them, I men. am going my way, and ye shall seek <sup>21</sup> Me, and in your sin ye shall die. Whither I am going, ye cannot come. The Jews therefore said, Will he kill himself, because he saith, Whither I am going, ye cannot come? And He said unto them, Ye are from beneath; I am from above<sup>y</sup>: ye are of this <sup>y i. e. Ye</sup> world; I am not of this world. I said <sup>pre earth.</sup> therefore unto you, that ye shall die <sup>ly-minded,</sup> in your sins: for if ye shall not have <sup>I heavenly.</sup> Tholuck. believed that I am, ye shall die in your sins. Then said they unto Him, Who art thou? \*Jesus said unto them,<sup>(4)</sup> That which from the beginning I also am saying unto you, I have

are spurious.] "Jesus saith unto them, The Beginning, who also speak to you." So Augustine, (Cat. Aurea, Oxford ed. iv. 298.) But Chrysostom, (ib.) "From the beginning I speak with you." Some would make it *first of all, to begin with*: so Erasmus, Olshausen. (E.) Luther renders the sentence thus: "Erstlich der, der ich mit euch rede." Diodati, "Io vi dico ancora lo stesso c' ho detto al principio." Schleusner translates: "Profecto, prorsus sum is, quem vobis dixi." Lücke would give the sentence an interrogative form: "Why am I speaking to you at all?" So Enthym. quoted by Tholuck. The Five Clergy give: "That which I also say unto you from the beginning." So Beza. Alford: "In very deed that same which I say unto you." Tholuck rejects this interpretation: but it is Doddridge's, and Winer appears to approve it: "altogether what I say unto you." Bengel, however, would

24 many things to say and to judge concerning you: but He that sent Me is true; and these things which I heard from Him, these speak I out into the world. They knew not that He was speaking unto them of the Father. Therefore said Jesus, \* When ye shall have lifted up the Son of Man, then shall ye understand that I am; and of Myself I do nothing; but as\* the Father taught Me, these things I speak. And He that sent Me is with Me: He left Me not alone, because I do at all times those things which are pleasing unto Him.

25 As He was speaking these words, many believed on Him. Therefore said Jesus unto those Jews that had believed on Him, If ye continue in my word, ye are indeed my disciples, and ye shall know the truth, and the truth shall set you free. They answered Him, We are an issue of Abraham, and have at no time been in bondage to any one; how then sayest thou, Ye shall become free? Jesus answered them, Verily, verily, I tell you, that every one who practiseth

35 sin is a slave of sin. Now the slave abideth not in the house for ever:

\* Bengel, Alford, and others, consider that reference is here made to Ishmael and Isaac. speak those things† which I have seen with\* the Father, and ye accord-

join this sentence to the next, as also Doddrige. "Non facile distinctio illa plus molesta peperit exegesis quam *punctum post *hūm.** Comma defendant codices, MSS. preter Clarys. Nonnum, Scaligerum." So Paulus, quoted by Olshausen. We venture to adopt a similar opinion, not by any means offering it as one beyond cavil, but as appearing to meet, better than some others, the difficulties of the passage. According to this view, our Lord does not directly reply to the insolent question of the Jews, but, as was frequently his custom, passes on to another, though kindred, matter.

(5) This is another difficult passage. The rendering in our text, which is that of the Auth. Version, is at best very doubtful, but we have not ventured to substitute another. It may perhaps be admissible to refer *ab*trōu** to the abstract which

ingly<sup>b</sup> do the things\* which ye<sup>b</sup> i.e. con-heard† from\* *your* father<sup>c</sup>. They formably answered and said unto Him, Our father is Abraham. Jesus saith unto Winer. them, If ye are children<sup>d</sup> of Abraham, \* reading ye would do<sup>e</sup> the works of Abraham. of L. T. But now ye are seeking to kill Me, t. r. G. T. a man who have spoken the truth<sup>d</sup> mark dis-unto you; this Abraham did not. Ye are doing the deeds of your father. <sup>between</sup> *σπέρμα* and They said\* unto Him, We have not *τέκνα*. A. been born of fornication; we have<sup>f</sup> Some one Father, *even* God. Jesus said read, do. unto them, If God were your Father <sup>So Vulg.</sup> *facile*. ye would love Me, for I proceeded forth and am come from God; neither am I come of Myself, for He sent Me. Why do ye not understand my speech? Because ye cannot<sup>f</sup> hear<sup>g</sup> "pre-odio my word. Ye are of *your* father the <sup>voibis in-</sup> *devile*, and the lusts of your father <sup>nato.</sup>" Bengel. ye wish to do. He was a man-slayer<sup>h</sup> Gr. *ἐκ* from the beginning, and in the truth *τοῦ πατρὸς* he abode not<sup>b</sup>, because there is not *τοῦ διαβόλου*. L. T. truth in him. When he speaketh Tr. A. See falsehood, he speaketh of his own; note below. for he is a liar, and the father of it.<sup>(5)</sup> <sup>b</sup> So A. V. But because I speak the truth, ye standeth not<sup>i</sup>, 5 Cl. believe Me not. Who of you con- But see victeth Me of falsehood? \* If I Malan. speak truth, why do ye not believe stands not, Ornsby. Me? He that is of God, heareth the *non stetit*, sayings of God; for this cause ye Vulg. hear them not, because ye are not of So Tho- God. The Jews\* answered and said luck with most unto Him, Say we not well that thou comm. art a Samaritan, and hast a demon? Jesus answered, I have not a demon,

lies in *ψεύστης*. "He is a liar, and the father of lying." "E'l padre della menzogna." Diodati. So Winer: Wordsworth, (E.) Or, "of liars." "Homo mendax filius diaboli, non *mendacium* soboles diaboli hoc loco dicitur." Bengel. Alford. "Er ist ein Lügner, und ein Vater derselbigem." Luther. The Syriac has; "he is a liar, even his father;" and the Anglo-Saxon; "he is a liar, and his father also;" and with these agrees the Arabic. (See Malan.) What if this translation be, after all, correct? The Greek, at first sight, seems not only to bear, but to require this meaning, (see Middleton;) and the strangeness of the idea involved in it should not exclude it from due consideration. It is the view adopted by Grotius. Dean Alford's criticisms on those who uphold this opinion are somewhat too severe.

but I honour my Father, and ye do dishonour Me. But I seek not my own glory: there is One that seeketh and judgeth. Verily, verily, I tell you, if any one keep my word, he shall never<sup>1</sup> see death. The Jews\* said unto Him, Now we know that thou hast a demon: Abraham died, and the prophets; yet thou sayest, If any man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who died? The prophets too died. Whom makest thou thyself? Jesus answered, If I shall<sup>†</sup> glorify Myself, my glory is nothing: it is my Father that glorifieth Me, of whom ye say that He is your<sup>1</sup> God; and yet ye have not known<sup>m</sup> Him; but I know Him, and if I should say that I know Him not, I shall be like unto you, a liar: but I know Him, and keep his word. Abraham your father exulted that he should see my day; and he saw it<sup>o</sup>, and was glad. The Jews therefore said unto Him, Thou art not yet fifty<sup>o</sup> years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I tell you, Before Abraham was born, I am. Then took they up stones to cast at Him<sup>¶</sup>, but Jesus hid Himself, and went away out of the temple.\*

<sup>1</sup> T. T. read ἡμῶν. <sup>2</sup> learnt. Wade, distinguishing between *kywarcæ* and *oldæ*. <sup>3</sup> (in Paradise,) Alford; (by the eye of faith,) Grotius: Doddrige, (more probably.) <sup>4</sup> Some MSS. and Ff. read *forty*, but "contentious causa. Judæi amplificant numerum." Bengal.

(6) Many Jews held the doctrine of metempsychosis. This was the opinion of some Pharisees, (Josephus, B. J. 11. 12) and of the Rabbinical writers. Lightfoot. Compare Wisd. Sol. viii. 19. "The passage generally is to be explained by the Jewish theory of causes, with which, in its national exaggeration, the disciples were fully imbued. In their view, heavy, mysterious, bodily afflictions *must* be punishments which God has annexed to sin." Winer. A similar error prevails among some schools of Christians, even at the present day; in the face of such texts as Luke xiii. 2. 4.

(7) A similar instance of the use of external means in healing a blind man is recorded in Mark viii. That saliva had a specific efficacy in diseases of the eye is mentioned by Pliny, (H. N. xxviii. 7.) also by Serenus Samonicus. The same fact is shewn by the healing of the blind by Vespasian, as told by Suetonius and Tacitus. Our Saviour's divine power gave to the medicine a miraculous influence. "The instrument by which the cure was effected was the πηλὸς (formed from the πτύσμα), which acted as a conductor

IX. AND as He passed by, He saw a man who had been blind from birth. And his disciples asked Him, saying, Rabbi, who sinned? this man or his parents, that he should be born blind? (6) Jesus answered, Neither did this man sin, nor his parents, but that the works of God supply might be made manifest in Him. It (he was) horn blind) is necessary that I<sup>q</sup> should work the Winer. works of Him that sent Me while <sup>q</sup> Some it is day: a night is coming, when MSS. and no one can work. As long as I am Vv. read we. So in the world, I am a light of the Tr. world. Having thus spoken, He spat on the ground, and made clay of the spittle, (7) and anointed his <sup>†</sup> eyes<sup>r</sup> with the clay, and said unto <sup>om. τοῦ</sup> him, Go, wash in the pool of Siloam, <sup>τυφλοῦ</sup> A. Tr. which is interpreted "Sent<sup>s</sup>." He [L]. departed therefore, and washed, and <sup>See, on</sup> came back, seeing. <sup>this point,</sup> Lücke and Tholuck.

The neighbours therefore, and they <sup>Tholuck.</sup> who before saw him that he was\* a beggar, <sup>†</sup> said, Is not this he that sitteth and beggeth? (8) Some said, It is he: others said, Nay, but <sup>†</sup> he is like him. [But]<sup>t</sup> he said, I am he. They <sup>1</sup> L. said therefore unto him, How [then<sup>t</sup>]<sup>u</sup> T. A. were thine eyes opened? He answered <sup>\*[Tr.]</sup> them, A man\* called Jesus made clay, and anointed my eyes, and said unto me, Go to the\* Siloam, and wash. I

of the healing energies of Christ." Olshausen. We cannot suppose that a suggestion recently put forward by a learned English prelate, that the clay and spittle was used in compliance with the prevalent belief, that the mixture is of virtue against the power of demons and the evil eye, will meet with general acceptance. It is somewhat remarkable, that this idea should be conveyed in a polemical letter, written, as it would seem, with the avowed purpose of protesting against Neologian opinions.

(8) "The circumstances are thoroughly natural. In the East, beggars, especially blind beggars, take possession of a particular spot in public thoroughfares, and there sit habitually begging a whole lifetime. It reminds one of many a scene at the gates of Jerusalem, &c." Malan. The old translators forgot this, or were ignorant of it, and so substituted, quite incorrectly, the past for the present tense. Mr. Wade suggests for ἀνέβλεψεν, "recovered sight," which is generally a good rendering; but in this instance the man had been "blind from his birth."

11 went away therefore ~~and~~ and washed, and received sight. They said\* unto him, Where is he? He saith, I know not.

13 They bring unto the Pharisees him who beforetime was blind. Now it was sabbath on the day <sup>†</sup> when Jesus made the clay, and opened his eyes. Again therefore did the Pharisees ask him how he had received sight. And he said unto them, He placed clay upon my eyes, and I washed, and see. Certain, then, of the Pharisees said, This man is not from God, because he keepeth not the sabbath <sup>x</sup>. Others said, How can a man *who is* a sinner do such signs? And there was a division among them. They say therefore <sup>†</sup> again to the blind man, What sayest thou concerning him, for his having opened <sup>†</sup> thine eyes? And he said, He is a prophet. The Jews

\* they refer chiefly to making the clay.

y Gr. *that*  
*he opened.*

18 therefore did not believe concerning him that he had been blind, and had received his sight, until they called the parents of him who had received his sight; and questioned them, saying, Is this your son, of whom ye say that he was born blind? How then seeth he now? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not: or who opened his eyes, we know not: ask him: he is of age; he shall speak

22 for himself. These things said his parents, because they feared the Jews, for already had the Jews agreed, that if any one should confess that He was Christ, he should be excommunicated<sup>c</sup>. For this cause said his parents, He is of age, ask him. They called therefore a second time the man who had been blind, and said unto him, Give glory to God<sup>a</sup>; we know that this man is a sinner. Then answered he,\* Whether he is a sinner or not, I know not: one thing I know, that having been<sup>b</sup> blind, now I see. They said\* therefore<sup>c</sup> unto him†, What did he to thee?

(9) "This discourse is connected with the preceding miracle. The conduct of the Pharisees

How opened he thine eyes? he 20  
answered them, I told you already,  
and ye did not hear<sup>c</sup>; why do ye<sup>c</sup> ye took  
wish to hear again? do ye also wish to <sup>no heed.</sup>  
become his disciples?\* They reviled  
him, and said, Thou art a disciple  
of that man<sup>d</sup>: but we are disciples <sup>d</sup> ἔκπλου.  
of Moses. We know that God hath <sup>See Ben-</sup>  
spoken unto Moses; but as for this <sup>gel.</sup>  
man, we know not whence he is.  
The man answered and said unto  
them, Why herein is [the+]<sup>e</sup> wonder- • add τὸ  
ful thing', that ye know not whence T. Tr.  
he is, and yet he opened mine eyes.\*<sup>f</sup> See Pro-  
We know that God heareth not sin- <sup>essor</sup>  
ners; but if any one be a worship- <sup>Masson's</sup>  
per of God, and doeth his will, him <sup>note.</sup>  
He heareth. From the *earliest* age <sup>Clark's</sup>  
it was not heard that any one opened <sup>Winer, p.</sup>  
Ed. <sup>197. 2nd</sup>  
the eyes of one who had been born  
blind. Were this man not from <sup>33</sup>  
God, he could do nothing<sup>g</sup>. They <sup>g</sup> "nothing  
answered and said unto him, Thou<sup>h</sup> of this  
wast wholly born in sins, and art <sup>kind;</sup>  
thou<sup>h</sup> teaching us? And they ex- <sup>much less</sup>  
communicated him<sup>i</sup>. Jesus heard that thing as  
they had excommunicated him, and <sup>such a</sup> this." A.  
having found him, He said unto him, <sup>b</sup> <sup>σὺ</sup> <sup>emph.</sup>  
Dost thou believe on the Son of God? <sup>i</sup> Gr. <sup>cast</sup>  
He answered [and said]<sup>k</sup>, And <sup>λέγει</sup> who <sup>him out.</sup>  
is He, Lord, in order that<sup>l</sup> I might<sup>m</sup> om. L  
believe on Him?\* Jesus said unto <sup>See</sup> Winer.  
him, Thou hast both seen Him, and <sup>See</sup> Winer.  
He who is speaking with thee is He. <sup>Xh.</sup>  
And he said, I believe, Lord! And <sup>λέγει</sup>  
he did homage unto Him. And Jesus <sup>λέγει</sup>  
said, For judgment I am come into <sup>λέγει</sup>  
this world; that they who see not  
might see, and that they who see  
might become blind. [And] those of

ight become blind. [And] those of the Pharisees who were with Him heard these things; and said unto Him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin; but now ye say, We see; \* your sin remaineth.

X. **VERILY**, verily, I tell you, he that entereth not in through the door into the sheepfold, (9) but climbeth up some other way, the same is a

sees towards the man who had been blind seems to have given occasion to this description of false

thief and a robber. But he that goeth in through the door is a shepherd of the sheep. To him the door-keeper openeth; and the sheep hear his voice, and his own sheep calleth him by name, and leadeth them out. [And] when he putteth forth\* all† his own, he goeth before them; and the sheep follow him, because they know his voice. But a stranger they will not follow, but will flee from him; for they know not the voice of strangers. This allegory spake Jesus unto them, but they understood not what things they were which He was speaking unto them.

Therefore said Jesus unto them again: Verily, verily, I tell you, [that] I am the door to<sup>m</sup> the sheep. All, as many as came before Me<sup>n</sup>, are thieves and robbers, but the sheep did not hear them. I am the door: through Me if any one enter in he shall be preserved<sup>o</sup>, and shall go in and shall go out, and find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I<sup>p</sup> am come that they may have life, and have it abundantly. I am the good Shepherd; the good Shepherd layeth down his life for the sheep. But<sup>q</sup> the hireling, who also is not a shepherd, whose own the sheep are not, seeth the wolf coming, and forsaketh the sheep, and fleeth; and the wolf seizeth them<sup>r</sup>, and scattereth [the] sheep. Now the hireling fleeth<sup>s</sup>, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and I know mine, and mine know Me<sup>t</sup>, as the Father know-

<sup>m</sup> Luther,  
Erasmus,  
Bengel,  
Meyer.

<sup>n</sup> Some  
Mss. omit  
*πρό* *λαόν*.

<sup>o</sup> "securus  
a lupo."  
Bengel.

<sup>p</sup> *εγώ*,  
emph.

<sup>q</sup> [δέ] Tr.

<sup>r</sup> [δέ] Tr.

<sup>s</sup> "quas  
potest, ca-  
teras dis-  
pergit."  
Bengel.

<sup>t</sup> ret. G. (?)  
T<sup>2</sup>. A. [L.]  
om. Tr. Tr.

<sup>u</sup> So L. T<sup>1</sup>.  
Tr. with  
several  
Mss. and  
Vv.

shepherds, which again introduces the testimony of Jesus to Himself as the true Shepherd." Alford. "A reference to the shepherd-life of the East is essential to an understanding of the images here used. In the evening the flock was conducted to a roofless inclosure, surrounded with a low wall of stones; hence the 'climbeth up'; sometimes watch was kept at the door, by a servant furnished with arms, 'the porter.' In the morning the shepherd comes, is admitted by the porter, and calls the bell-wether: the particular animals in the flock had, and in our own day still have, their own names. Robbers often

eth Me, and I know the Father. And <sup>15</sup> my life I lay down for the sheep. And other sheep I have which are not of this fold; these also I must bring, and they shall hear my voice, and there shall be one flock, one shepherd. For this cause doth the Father love Me, because I lay down my life, that I may take it again. No one taketh it from Me, but I lay it down of Myself. I have power<sup>w</sup> to lay it <sup>u</sup> or, autho- down, and I have power to take it <sup>uity.</sup> again. This commandment I received from my Father.

A division\* again arose among the Jews on account of these words. And many of them said, He hath a demon, and is mad: why do ye listen to him? Others said, These sayings are not those of a demoniac. Can a demon open the eyes of blind folk?

Now it was the feast of the Dedication at Jerusalem. It was winter: and Jesus was walking to and fro<sup>x</sup> in <sup>y</sup> *τερπε-* the temple, in the portico of Solo- <sup>τάρτει.</sup> So Malan. mon.(10) The Jews therefore came round about Him, and said unto Him, How long dost thou keep us in doubt? If thou art the Christ, tell us plainly. Jesus answered them, I told you, yet ye believe not. The works that I do in my Father's name, they bear witness of Me. But ye believe not; for<sup>y</sup> ye are not of my <sup>Tr. be-</sup> sheep, [even as I said unto you]<sup>z</sup>. <sup>cause.</sup> My sheep hear my voice, and I know<sup>a</sup> om. Tr. them: and they follow Me, and I give <sup>[L.]</sup> unto them life eternal; and they shall <sup>b</sup> "recognise. never lose themselves<sup>b</sup>; and no one<sup>b</sup> "me- shall pluck them out of my hand. My dium: non Father, who hath given them unto Me, perdent sese."

Bengel.

sealed the low walls at night." Bochart, quoted by Tholuck. (Clark's Theolog. Library, p. 255.)

(10) This feast was the *Encnia* (*τὰ ἐκκαία*) instituted in commemoration of the purifying of the Temple by Judas Maccabeus after its pollution by Antiochus Epiphanes. It was kept about our Christmas-tide. "As it was the rainy season, our Saviour did not teach in the fore-courts, in the open air, but in that eastern porch of the fore-court of the Gentiles, which had continued to stand at the destruction of Solomon's Temple by the Babylonians." Tholuck.

29

• om. T.  
[Tr.]

is greater than all: and no one can pluck them out of the hand of [my]<sup>c</sup> Father. I and the Father are one. The Jews therefore again took up stones to stone Him. Jesus answered them, Many good works shewed I unto you from [my] Father; for what work of them all are ye stoning Me<sup>d</sup>? The Jews answered Him\*, For a good work we stone thee not, but for blasphemy, and because thou, being a man, art making thyself God. Jesus answered them, Is it not written in your law, "I said, ye are gods<sup>e</sup>?"

If he called them gods, to whom the word of God came<sup>f</sup>, and the Scripture cannot be made-of-none-effect<sup>g</sup>: of Him whom the Father sanctified, and sent into the world, do ye say, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe Me not; but if I do, even if ye believe not Me, believe the works, that ye may perceive and know<sup>h</sup> that the Father is in Me, and I in the Father.† Again [then] did they seek to take Him; but He went away out of their hand.

3-

So L. T.  
Tr. A. be-  
lieve G.  
with t. r.

40

And He departed again beyond the Jordan into the place where John was at first baptizing; and He remained there. And many came to Him, and said, John indeed did no sign, but all things whatsoever John spoke of this man were true. And many believed on Him there.

XI. NOW there was a certain sick man, Lazarus of Bethany, the village of Mary and her sister Martha. (It was Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore the sisters sent unto Him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, He said, This sickness is not for death, but for the glory of God, that

(1) The meaning of our Lord's words appears to be, that as the common day has its appointed times, so also has the day appointed for his work; and that so long as He, or any disciple of his, is engaged in this great duty, he will be kept and preserved until that duty be accomplished.

the Son of God may be glorified <sup>4</sup> thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore He heard that he was sick, then He remained in the place where He was two days. Then after that He saith unto the disciples, Let us go into Judæa again. His disciples say unto Him, Rabbi, the Jews even now were seeking to stone Thee, and art Thou going thither again? Jesus answered, Are there not twelve hours of the day? If any one walk in the day, he stumbleth not, because he seeth the light of the world; (1) but if any one walk in the night, he stumbleth, because the light is not in him. These things said He: and after this He saith unto them, Lazarus our friend is fallen asleep<sup>k</sup>, but <sup>l</sup> "quanta I go to awaken him out of sleep. humanitate J. Then said\* they unto Him, † Lord, amicitiam if he hath fallen asleep, he shall resum cum discipulis communictat<sup>l</sup> Bengal. of the repose of sleep that He was speaking. Therefore said Jesus unto <sup>k</sup> is lulled them plainly, Lazarus is dead. And Wade. I am glad for your sakes,—in order that ye may believe,—that I was not there. But let us go to him. Then <sup>18</sup> said Thomas, who is called Didymus<sup>l</sup>, a twin unto his fellow disciples, Let us also brother. go, that we may die with Him<sup>m</sup>. <sup>m</sup> with the

Jesus therefore, when He came, found that he had [already]<sup>n</sup> been death <sup>o</sup> four days in the tomb. Now Bethany expecte was nigh to Jerusalem, about fifteen Lazarus, stadia<sup>o</sup> from it; and many of the (as Grot.) Jews had come to Martha and Mary<sup>p</sup>, <sup>om. T.</sup> to comfort them concerning [their]<sup>o</sup> See note brother. Martha then, when she on ch. vi. heard that Jesus was coming, went <sup>om. r</sup> to meet Him, but Mary was sitting <sup>nepl L. Tr.</sup> in the house<sup>q</sup>. Martha then said unto <sup>q</sup> "erat Jesus, Lord, if Thou hadst been here, animo se- my brother had not died. (2) [Yet] B. See

(2) "Si quoque Maria dicit v. 32. Ex quo Luke x. colligi potest, hunc earum fuisse sermonem ante fratri obitum; Utinam adesset Dominus Jesus. Scintillam fidei in his verbis latentem excitat Ipse." Bengel.

2 2 even now I know, that whatsoever Thou shalt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the Resurrection and the Life: he that believeth on Me, though he have died, shall live; and every one that liveth and believeth on Me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I have believed that Thou art the Christ, the Son of God, that cometh into the world. And having said this, she went her way, and called Mary her sister secretly, saying, The Master is here, and is calling for thee. When she heard it, she arose and came. L. Tr.

3 3 Therefore, when He saw her weeping, and the Jews who had come with her weeping also, was deeply moved<sup>a</sup> in the spirit, and was troubled<sup>b</sup>, and said, Where have ye laid him? They say unto Him, Lord, come and see. Jesus ~~shed tears.~~ (3) The Jews therefore said, Behold how he loved him! But some of them said, Could not this man who opened the eyes of the blind man, have caused also that this man should not have died? Jesus therefore, being deeply moved

<sup>a</sup> So Lid. and Sc. on this passage. See Tholuck.   
 Winer. ergri-  
 mete er  
 im Geist.  
 Luther.  
 infervuit  
 spiritu.  
 Vulg.

<sup>b</sup> Gr. trou-  
 bled Him-  
 self.

(9) "Jesus wept," (A. V. and Elive Clergy) is cold and lifeless, compared with *εδάκρυσεν δὲ Ἰησοῦς*. "He shed tears, the Saviour," would be a better rendering, and a more touching expression." Malan.

(4) The objections urged by the advanced school of German critics in connection with this

within Himself, cometh to the tomb. <sup>32</sup> Now it was a cave, and a stone <sup>was</sup> <sup>horizontal</sup> laid upon it<sup>a</sup>. Jesus saith, Take away the stone. Martha, the sister of the dead man, saith unto Him, Lord, by this time he stinketh<sup>b</sup>. See Ols-  
he hath been four days *dead*. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God? Then took they away the stone. <sup>See note R. 5</sup> And Jesus lifted up his eyes and said, Father, I thank Thee that Thou hearest Me. And I knew that Thou hearest Me at all times: but because of the multitude who stand around I said it, that they may believe that Thou didst send Me. And when He had thus spoken, He cried out with a loud voice, Lazarus, come forth! <sup>43</sup> He that had been dead came forth, bound foot and hand with grave-clothes, and his face was bound round with a handkerchief<sup>c</sup>. Jesus saith unto them, Loose him, and let <sup>n. page</sup> <sup>91.</sup> The cloth was him go. (4)

Many, then, of the Jews who had wrapped come to Mary, and beheld the things round the which<sup>d</sup> He did, believed on Him; <sup>forehead</sup> but some of them went away to the dead. But Pharisees, and told them what things on Egyptian mummies it therefore and the Pharisees called extends to together a Sanhedrin, and said, What the breast. Olshau-  
can we do<sup>e</sup>, since this man is doing sen. many signs? If we let him alone<sup>f</sup> Winer. in this way, all men will believe on him, and the Romans will come and take away both our place<sup>g</sup> and the <sup>the</sup> Tem-  
nation. And a certain one of them, our na-  
Caiaphas, high-priest that<sup>h</sup> year, said ex-  
unto them, Ye know nothing at all; istence. nor do ye consider that it is expe- <sup>A. our</sup> dient for<sup>i</sup> you<sup>j</sup> that one man should Ols.  
die for the people, and not that the <sup>the</sup> that whole nation should perish. Now memora-  
ble year."

miracle, are summarily recited by Dr. Wordsworth Bengel, in a note on this chapter. The remarks of and most Olshausen and Tholuck on the subject generally comm. are very able, and merit the attention of the student. The same may be said of the observations of Lücke: which treat of the silence of the Synoptic Gospels in reference to this event.

57 this he spake not of himself, but being high-priest that year, he prophesied that Jesus was about to die for the nation, and not for the nation only, but also<sup>c</sup> that He should gather into one *body* the children of God that were scattered abroad. From that day, therefore, they took counsel together that they might put Him to death. Jesus therefore no longer openly walked among the Jews, but departed thence into a district near the desert, to a city called Ephraim, and there He continued with [his] disciples.

58 Now the Passover of the Jews was nigh, and many went up to Jerusalem out of the district before the Passover, that they might purify themselves<sup>d</sup>. Then sought they for Jesus, and said among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now\* the chief priests and the Pharisees had given injunction, that, if any one knew where He was, he should shew it, in order that they might take Him.

XII. JESUS, then, six days before the Passover came to Bethany, where was Lazarus who had been dead<sup>e</sup>, whom Jesus<sup>f</sup> raised from the dead. <sup>for, dinner.</sup> They made then a supper<sup>g</sup> for Him there, and Martha was serving, and Lazarus was one of those who were reclining at table with Him. Then took Mary a pound of ointment of genuine<sup>h</sup> spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with<sup>i</sup> the odour of the ointment. Therefore saith Judas the\* Iscariot, one of his disciples, he who was about to betray

(5) The true reading here is unquestionably *τινα εἰς τὴν ἡμέραν τοῦ ἐνταφ. μον τηρήσῃ αἴρει*. We have therefore adopted it; although the common reading appears to present fewer difficulties. Alford understands, "let her keep it for the day of my burial," (not for a future day or act, but the present one.) "Τηρήσῃ: subaudi factum est. Sine eam: factum est hoc, ut servaret." Bengel. See Winer, p. 289.

Him, Why was not this ointment sold for three hundred denars, and given<sup>k</sup> to the poor? But he said this, <sup>i.e. the</sup> not because he cared for the poor, <sup>proceeds.</sup> but because he was a thief, and having the moncy-pouch, <sup>carried</sup><sup>l</sup> that which <sup>1</sup> *purloined* was put therein. Then said Jesus, <sup>5 Cl. with</sup> Theoph. Let her alone, that<sup>m</sup> for the day of my burial she may keep it<sup>n</sup>. (5) For the Vulg. Lu- poor ye have always with you; but <sup>But a text,</sup> ther, Ben- Me ye have not always. ~~Many~~ <sup>5</sup> Much peo- gel, Lücke, ple of the Jews then knew that He was and Vv. there; and they came, not on account <sup>so A. L.</sup> of Jesus only, but that also they <sup>T. Tr: G.</sup> might see Lazarus, whom He raised <sup>as t. r.</sup> from the dead. But the chief priests consulted that they might kill<sup>o</sup> Lazarus also, because on account of him <sup>the mind to</sup> many of the Jews went away, and believed on Jesus. (6)

On the next day, much people that <sup>12</sup> were come to the feast, having heard that Jesus was coming to Jerusalem, took the branches of the palm-trees, and went out to meet Him, and cried aloud, [saying,] Hosanna! Blessed is He that cometh in the name of the Lord, [even<sup>p</sup>] the King of Israel! But <sup>o add A.</sup> Jesus, having found a young ass, sat <sup>Tr.</sup> thereon; as it is written, "Fear not, daughter of Sion; behold, thy King is coming, sitting on the colt of an ass." \*These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. The multitude therefore that was with Him bare record that <sup>p or, be-</sup> He called Lazarus out of the grave, <sup>cause. read</sup> and raised him from the dead. For <sup>gri for grie</sup> L. T. A. this cause [also] the multitude went Elz. (Ser.) to meet Him, because they heard that He had done this sign. The Phari-

(6) We hear no more of Lazarus in the sacred narrative; neither is any thing told us concerning him in Ecclesiastical history. Quadratus, however, in Eusebius (H. E. iv. 3.) relates, that in his time (early in the second century) many of those whom Christ raised from the dead (see Matt. xi. 5. Luke vii. 22.) were living. He says the same concerning those who were healed. Olshausen. Clark's Ed. vol. iv. p. 15, note. 7.

<sup>c</sup> Some  
Mss. and  
Fr. om.  
kal.

<sup>d</sup> from any  
Levitical  
unclean-  
ness.

<sup>e</sup> So Beza,  
Winer. or,  
what think  
ye of his  
not having  
come, &c.

<sup>f</sup> Lazarus  
[δέ τε θνη-  
κει] L. Tr.  
or, dinner.

<sup>g</sup> See  
|| Mark  
note e, p.  
55.  
from,  
Winer.

4

<sup>14</sup> sees therefore said among themselves, Bengel. Ye see<sup>1</sup> that ye prevail nothing; So Luther. behold, the world is gone after him.

<sup>1</sup> "prose-  
lytes of the  
gate."

<sup>2</sup> "Artic.  
habet vim  
demon-  
strandi."  
Bengel.  
<sup>3</sup> "in order  
that.  
Winer.

Now there were certain Greeks<sup>2</sup> among those who were in the habit of going up to worship at the feast. These then came to Philip, who was of Bethsaida of Galilee, and prayed him, saying, Sir, we are desirous to see Jesus<sup>3</sup>. Philip cometh and telleth Andrew; \* Andrew and Philip come and tell Jesus. But Jesus answered them, saying, The hour is come, that<sup>4</sup> the Son of Man should be glorified. Verily, verily, I tell you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He

<sup>4</sup> See note  
p. 81.

<sup>5</sup> So Tr.

that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me: and where I am, there also shall my servant be: and if any one serve Me, him shall the Father honour. Now hath my soul<sup>6</sup> been troubled, and yet what shall I say? Father, save Me from this hour<sup>7</sup>; but yet for this cause came I unto this hour. Father, glorify thy name. There came then a voice from the heaven: I both did glorify it, and will glorify it again. The multitude therefore that stood by, and heard it, said that it thundered. Others said, An angel hath spoken unto him. Jesus answered and said, Not for my sake came this voice, but for your sakes. Now is a judgment

<sup>7</sup> "the time  
of j. by  
which men  
will be  
tested."  
Words-  
worth.

of this world: now shall the prince of this world be cast out. And I, if I shall be lifted up from the earth, will draw all unto Myself. Now this He said, signifying by what kind of death He was about to die. The

<sup>8</sup> in which  
are here  
compre-  
hended the  
Prophets  
and the  
Hagio-  
grapha.

multitude answered Him, We have heard out of the Law<sup>8</sup> that the Christ abideth for ever; and how sayest thou that it is necessary that the Son of Man be lifted up? Who is this the Son of Man? Jesus therefore said unto them, Yet a little time the light

<sup>15</sup> is in you<sup>9</sup>. Walk as<sup>10</sup> ye have the light, that darkness overtake you not: <sup>11</sup> μην for and he that walketh in the darkness <sup>12</sup> μεθ' ουμων. knoweth not whither he goeth. As<sup>13</sup> δις for ye have the light, believe in the light, <sup>14</sup> ειως. that ye may become<sup>15</sup> sons of light. <sup>16</sup> οιον per These things spake Jesus, and He quum per departed, and hid Himself from sitis." B. them<sup>17</sup>.

Yet though He had done so many <sup>18</sup> probably re- signs before them, they believed not tired to Bethany. on Him; that the word of Isaiah the prophet might be fulfilled, which he said, "Lord, who believed our report? and to whom was the arm of the Lord revealed?" For this cause they could not believe; because again said Isaiah, "He hath blinded their eyes, and hardened their hearts, that they may not see with their eyes, and understand with their heart, and be converted, and I should heal them." These things said Isaiah, because he saw his glory, and spake of Him. Nevertheless, even of the rulers many believed on Him; but on account of the Pharisees they did not confess <sup>19</sup> Him<sup>20</sup>, lest they should be put out of<sup>21</sup> or, it. the synagogue<sup>22</sup>. For they loved the <sup>23</sup> excom- praise of<sup>24</sup> men more than the praise munication. of God. <sup>25</sup> (that

Now Jesus cried aloud and said, <sup>26</sup> corneth from ) He that believeth on Me, believeth not on Me, but on Him that sent Me; and he that beholdeth Me, beholdeth Him that sent Me. I am come a light into the world, that every one that believeth on Me should not abide in the darkness. And if any one <sup>27</sup> So T. L. hear my <sup>28</sup> words, and keep them not<sup>29</sup>; Tr. A. be- liere, G. I do not judge him: for I came not with t<sup>30</sup> to judge the world, but to save the as text world. He who disregardeth Me, Syriac, Eth. Sa- and receiveth not my sayings, hath hidie, one that judgeth him: the word which Memph. I spake, that shall judge him in the Pers. last day. For I spake<sup>31</sup> not of Myself; <sup>32</sup> "I have but the Father who sent Me, He hath not spok- given<sup>33</sup> Me commandment, what I en." A. V. shall say, and what I shall speak. <sup>34</sup> So Malan. And I know that his commandment <sup>35</sup> δέσμωκεν. L. T. A. is life eternal: whatsoever things there- Tr.

fore I speak, even as the Father hath said unto Me, so I speak.

XIII. NOW before the feast of the Passover, Jesus knowing that his hour was come when He should depart from this world unto the Father, having loved his own who were in the world, He loved them unto the end. And supper being begun<sup>1</sup>, the devil having by this time put into the heart of Judas Iscariot, *the son of Simon*, to betray Him<sup>2</sup>: [Jesus] knowing that the Father had given all things into his hands, and that He came forth from God, and was going back to God, riseth from the supper, and layeth aside *his* garments, and having taken a towel, girded

Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.<sup>(7)</sup> He cometh then to Simon Peter<sup>3</sup>: he saith unto Him, Lord, art Thou for washing my<sup>4</sup> feet? Jesus answered and said unto him, What I am doing thou knowest not now, but thou shalt learn hereafter. Peter saith unto Him, Never shalt Thou wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also *my* hands and head. Jesus answered him, He who is washed hath no need save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew him that was betraying Him: therefore said He, Ye are not all clean.

When therefore He had washed their feet, and had taken his garments, and reclined again, He said unto them, Know ye what I have done

(7) He laid aside the garments, "eas que locionem impeditur." Bengel. Or, as Alford, "He may," (and, when we consider what his object was, it is very probable,) "have so humbled Himself, as to gird Himself merely as the meanest of slaves." Εαυτὸν ἐκενόσε, μορφὴν δούλου λαβόν "He emptied Himself of his glory, taking the form of a slave." Philipp. ii. 7. The basin, τὸν πιπτῆμα, was the vessel provided for washing the

unto you? Ye call Me the Lord<sup>5</sup> and the Master<sup>6</sup>, and ye say well<sup>7</sup>. The omission for I am. If then I washed your feet, *who am* the Lord and the Master, by A.V. ye ought also to wash one another's (so, too, 5 Cl.) feet. For I gave you an example, that even as I did to you, so also force of should ye do. Verily, verily, I tell these words. You, There is not a slave greater than his lord, neither an apostle greater than he that sent him. If ye know these things, happy are ye if ye do them. I am not speaking of you all: I know them whom I chose for Myself<sup>8</sup>: but that the Scripture<sup>9</sup> should be fulfilled<sup>10</sup>, "He who eateth λειδόμην. the bread with Me lifted up his<sup>11</sup> heel against Me." Now I tell you before it come to pass, that ye may believe, when it is come to pass, that I am. Verily, verily, I tell you, he that receiveth whomsoever I shall send receiveth Me, and he that receiveth Me receiveth Him that sent Me.

When He had spoken these things, Jesus was troubled in the spirit, and testified, and said, Verily, verily, I tell you, that one of you will betray Me.\* The disciples<sup>12</sup> looked at one another, doubting of whom He was speaking.\* There was reclining on the bosom of Jesus one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, \* and saith unto him, Say who it is of whom He is speaking.†<sup>13</sup>, So T. A. He,\* reclining [thus†]<sup>14</sup> on the breast Tr. of Jesus, saith unto Him, Lord, who<sup>15</sup> add T. A. is it? Jesus [therefore†]<sup>16</sup> answered, add T. A. He it is to whom I shall dip the [L.] sop, and give it<sup>17</sup>.\* Having then<sup>18</sup> See var. dipped the sop, [He taketh and]<sup>19</sup>† readings. giveth it to Judas the son of Simon<sup>20</sup> add T. A. Iscariot. And after the sop, (8) Tr.

hands or feet of guests. The A.V. omits the art. incorrectly.

(8) It is somewhat uncertain what is meant by τὸν πιπτῆμα here. According to Meyer, (Lange on Matt. xxvi. 23.) it was the sop of charoseth, which was prepared of dates, figs, etc. and which was of a brick colour, in remembrance of the Egyptian bricks. Or, it was a crust of bread, (Hesych.) wrapped about with bitter herbs, and

then entered into him Satan. Jesus therefore saith unto him, What thou doest, do more quickly<sup>a</sup>. Now no <sup>tax, lov,</sup> hasten the one of them that were reclining *at table* knew for what intent He spake this unto him. For some thought, since Judas had the money-pouch, that Jesus saith unto him, Buy what things we have need of against the feast; or, that he should give something to the poor. He, therefore, having received the sop, went out immediately.

<sup>a</sup> Some, as And it was night<sup>a</sup>. (9)

Bengel, <sup>b</sup> When, therefore, he was gone out, Steph. Jesus saith, Now is<sup>b</sup> the Son of Man glorified, and God is glorified in Him. If God is glorified in Him<sup>c</sup>, God also shall glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek Me; and as I said to the Jews, Whither I go away ye cannot come: so now I say to you. A new commandment I give unto you, that ye love one another; even as I loved you, that ye also love one another. In this shall all men know<sup>d</sup> that ye are my disciples, if ye have love one toward another. Simon Peter saith unto Him, Lord, whither art Thou going away? Jesus answered, Whither I am going thou canst not follow Me now, but thou shalt follow [Me] afterwards. Peter saith unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thee. Jesus answereth\*,

<sup>b</sup> For this rendering see most Comm.  
<sup>c</sup> [L. Tr.]  
<sup>d</sup> or, learn.

3. When, therefore, he was gone out, Jesus saith, Now is<sup>b</sup> the Son of Man glorified, and God is glorified in Him. If God is glorified in Him<sup>c</sup>, God also shall glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek Me; and as I said to the Jews, Whither I go away ye cannot come: so now I say to you. A new commandment I give unto you, that ye love one another; even as I loved you, that ye also love one another. In this shall all men know<sup>d</sup> that ye are my disciples, if ye have love one toward another. Simon Peter saith unto Him, Lord, whither art Thou going away? Jesus answered, Whither I am going thou canst not follow Me now, but thou shalt follow [Me] afterwards. Peter saith unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thee. Jesus answereth\*,

dipped in the sauce. See Tholuck. "It has been the belief of all earnest men of all schools, that the sop given to Judas was a last love-token, and that the entrance of Satan into him, after it had been received, expresses that last defiance of love, that utter abandonment to the spirit of selfishness, which precedes the commission of the greatest conceivable crime. After that perdition has come, the Lord speaks words to the man which he can understand, and he only." Maurice on St. John, p. 302.

(9) Was Judas present at, did he partake of, the first Eucharist? This is a question which has been much debated. The affirmative view is that taken by Chrys. Aug. Jerome, and other F. That it was held also by the compilers of the English Liturgy, is clear from that expression in the Exhortation in the Communion Office:

Wilt thou lay down thy life for Me? <sup>3.3</sup>  
Verily, verily, I tell thee, the cock shall not crow, until thou shalt have denied Me thrice.

XIV. LET not your heart be troubled. Believe<sup>e</sup> in God, believe also <sup>f</sup> or, ye in Me. In my Father's house<sup>g</sup> are many mansions: if it were not so, I <sup>f" okta</sup> would have told you; because <sup>h</sup> I <sup>i</sup> domicilio, quo ad. am going to prepare a place for you. mittuntur And if I go and<sup>i</sup> prepare a place <sup>liberi, ubi</sup> habitat for you, I come again, and will take Pater." B. you unto Myself; that where I am, <sup>g om. καλ</sup> ye also may be. And whither<sup>b</sup> I L. am going ye know<sup>\*</sup> the way<sup>i</sup>. <sup>j</sup> Tho-<sup>b</sup> Gr. mas saith unto Him, Lord, we know <sup>where.</sup> not whither Thou art going, [and]<sup>k</sup> <sup>l</sup> So T. Tr. A. how<sup>\*</sup> know we the way<sup>i</sup>? Jesus saith [L.] unto him, I am the way, and the <sup>l</sup> om. Tr. truth, and the life: no one cometh <sup>b</sup> unto the Father, but through Me. If ye had known<sup>l</sup> Me, ye would have<sup>l</sup> See Tho- known my Father also: [and] from <sup>m</sup> luck. henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, For so long a time have I been<sup>w m</sup> Gr. am with you, and yet hast thou not known I. Me, Philip? he who hath seen Me, hath seen the Father; [and] how then sayest thou, Shew us the Father? Believest thou not that I *am* in the Father, and the Father is in Me? The sayings which I say<sup>n</sup> unto you, <sup>o λέγω</sup> for I speak not of Myself, but the Father <sup>o λαλῶ</sup> T. A. Tr. who abideth in Me, doeth the works

"lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas." "But the supposition, as far as it can be formed into a definite opinion, may be considered to rest on St. Luke's Gospel. If we take the account in SS. Matt. and Mark, in conjunction with that in St. John, it is clear on the comparison that Judas was not present." Rev. Isaac Williams, "Narrative of the Holy Week harmonized," 2nd Ed. p. 411. This writer argues the question with much ability, and with a freedom from prejudice not always found in the works of Harmonists; and the conclusion at which he arrives (which we believe to be the true one) is the more remarkable, as it is opposed to that of many patristic authorities, to whom he usually assigns so much weight.

• Beza,  
Elz. add  
etc.  
(Scrive-  
ner.)  
v. om. T.  
[Tr.]

• Gr. shall  
have asked.  
Vulg.  
Bengel.

• r̄t̄s ἐπρο-  
λλ̄s r̄t̄s  
ἐπ̄p̄s, com-  
mands  
emphati-  
cally mine.

\* or, Advo-  
cate, or,  
Monitor.

to the age.

• or, of  
truth.

• l̄p̄p̄r,  
orphans.

• or, under-  
stand.  
" Magis  
quam  
nunc."  
Bengel.

• " I will  
shew mine  
owne selfe  
to him."  
Vers. of  
1580.

• Judas son  
of Jacobus.  
Luke vi.

14 Himself. Believe Me that I am in the Father, and the Father in Me, but if not, for the very works' sake believe [Me.]<sup>p</sup> Verily, verily, I tell you, He that believeth on Me, the works which I do he also shall do; and greater than these shall be done; because I am going to\* the Father; and whatsoever ye shall ask<sup>q</sup> in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I also† will do it.

15 If ye love Me, keep my commandments<sup>r</sup>. And I will pray the Father, and He shall give you another Comforter<sup>s</sup>, that He may be with you for ever<sup>t</sup>; the Spirit of the Truth<sup>u</sup>; which the world cannot receive, because it beholdeth it not, neither knoweth it; but ye know it, for it abideth with you, and shall be in you. I will not leave you ~~desolate~~. I am coming unto you. Yet a little while, and the world beholdeth Me no longer; but ye behold Me. Because I live, ye also shall live. In that day ye shall know<sup>v</sup> that I am in my Father, and ye in Me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved by my Father; and I will love him, and will manifest Myself<sup>w</sup> to him. Then saith unto Him Judas, not Iscariot<sup>x</sup>, Lord, [and]† what hath happened, that to us Thou art about to manifest Thyself, and not unto the world? Jesus answered and said unto him, If any one love Me, he will keep my word, and my Father will love him, and We will come unto

16 (10) " Exemplum pribet hanc ipsa homilia, ab Johanne multo post tempore tam accurate perscripta." Bengel.

(1) The discourse which follows, and the sub-lime prayer in ch. xvii. may have been spoken by our Lord while they were preparing to leave the room of the Supper. Tholuck suggests that perhaps a vine was trained by the window of the room. So Olshausen; or, that the apartment was decorated with vine-leaves. Doddridge thinks that some accident occasioned a little delay before they left the guest-chamber, and so our Lord

him, and will make an abode<sup>b</sup> with<sup>b</sup> *μονήν*, a him. He that loveth Me not, keepeth *mansio*, as not my words: and the word which ye hear is not mine, but that of the Father who sent Me.

17 These things have I spoken unto 25 you, while present with you. But the Comforter, the Holy Ghost, which the Father shall send in my name, He shall teach you all things, and bring to your remembrance all things which I said unto you. (10) Peace I leave with you, my peace I give unto you; not as the world giveth,<sup>c</sup> as a do I give unto you. Let not your <sup>mere form</sup> of salu- heart be troubled, neither let it be <sup>afraid.</sup> Ye heard that I said unto you, I am going away, and am coming unto you. If ye loved Me, ye would have rejoiced<sup>d</sup>, because\* I am going <sup>d</sup> Winer. to the Father; for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

18 No longer will I talk much with you, 30 for the prince of\* the world is coming, and in Me hath he nothing: but that the world may know<sup>e</sup> that I love the <sup>e</sup> or, *learn* Father, and as the Father enjoined Me<sup>f</sup>, so I do. Rise, let us be going<sup>g</sup> L. Tr. hence. (1) <sup>read, gave command</sup>

19 XV. I AM the true Vine, and my Father is the Husbandman. Every branch in Me which beareth not fruit, He taketh it away: and every one <sup>72. on punctu-</sup> that beareth fruit, He pruneth it, that this <sup>ation of sage.</sup> it may bear more fruit. Already are ye clean through the word which I have spoken unto you. Abide in Me, even as I in you. As the branch <sup>7</sup> cannot bear fruit of itself, except it abide in the vine, so neither *can* ye,

improved the precious moments in addressing the disciples. He supposes that the wine of the Supper may have occasioned the allusion to the vine; or, that they might be standing near an open window, whence a vine was seen in the fields, or, in the court of the house. But most Comm. consider that the discourse was delivered while on the way to Gethsemane, (Hammond, Grotius, Maurice, Wordsworth, &c.) and the first verses may refer to vines growing by the side of the path.

except ye abide in Me. I am the Vine, ye *are* the branches. He that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If any one abide not in Me, he is cast out as the branch, and withered; and *men* gather them together, and cast them

<sup>a</sup> or, *they*  
<sup>b</sup> burn. 5 Cl.

<sup>b</sup> " Multitudine uariorum honosifica est vinitiorum." Beugel.

<sup>a</sup> or, *in the*  
*love of Me.*

<sup>a</sup> om. L. T. <sup>b</sup> commandments of [my]<sup>a</sup> Father, and abide in his love!

<sup>a</sup> or, *in the*  
*love of*  
*Him.*

<sup>a</sup> η ἐγρολη  
<sup>b</sup> η ἐγρη.  
emph.

These things have I spoken unto you, that my joy may <sup>a</sup> be in you, and *that* your joy may be fulfilled. This is my commandment<sup>b</sup>, that ye love one another, even as I loved you. Greater love than this no man hath, that a man lay down his life for his friends. Ye are my friends, if ye do what[soever] I command you. No longer call I you bond-servants, for the bondservant knoweth not what his lord doeth<sup>a</sup>; but I have called you friends, because all things which I heard from my Father, I made known unto you. Ye chose not Me, but I chose you for Myself, and appointed you that ye go away and bear fruit, and that your fruit

<sup>a</sup> A Hebraism for, which fruit may remain. <sup>b</sup> Servus tractatur ut instrumentum." Bengel.

should remain<sup>b</sup>; that whatsoever ye

shall ask the Father in my name, He may give it you. These things I command you, that ye love one another.

<sup>a</sup> or, *ye*  
<sup>b</sup> know. If the world hateth you, know ye<sup>a</sup> that it hath hated Me before *it* hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you for Myself out of the world, for this cause the world hateth you. Remember the word which I spoke

unto you, There is not a slave greater <sup>a</sup> 20 than his lord. If they persecuted Me, they will also persecute you; if they kept my word, they will also keep yours. But these things will they do unto you for my name's sake, because they know not Him that sent Me. If I had not come and discoursed<sup>a</sup> A. with them, they would not have had sin: but now they have no excuse for their sin. He that hateth Me, hateth also my Father. Had I not done <sup>b</sup> 24 among them the works which no other man hath done<sup>a</sup>, they had not had <sup>c</sup> L. Tr. did. sin; but now *have* they both seen and hated both Me and my Father. But<sup>a</sup>, supply, that there may be fulfilled the word <sup>(they have</sup> <sup>b</sup> hated Me.) which is written in their Law<sup>a</sup>, "They Winer. hated Me without a cause." But<sup>a</sup>, Ps. xxxv. when the Comforter shall have come, 19; lxix. 4. whom I will send unto you from the Father, the Spirit of the Truth<sup>a</sup>, which <sup>a</sup> or, of proceedeth from the Father, He shall <sup>b</sup> Truth. bear witness concerning Me; and ye also shall bear witness, because from the beginning ye are with Me.

XVI. THESE things I have spoken unto you, that ye should not be offended. They shall excommunicate you; yea, the time is coming, when every one that killeth you shall think that he is offering sacrifice unto God<sup>a</sup>. <sup>b</sup> So And these things shall they do, <sup>c</sup> be Schleus- ner, cause they knew not the Father, nor Olshausen. Me. But these things have I spoken See Tho- unto you, that when their<sup>a</sup> hour luck, Al- cometh, ye may remember that I told ford. <sup>d</sup> offering a you of them. But these things I told service to God. 5 Cl. you not from the beginning, because I was with you. But now I am going my way to Him that sent Me, and yet none of you asketh Me, Whither goest Thou away<sup>a</sup>? Nevertheless, be<sup>b</sup> See Ols- cause I have spoken these things unto hausen on you, sorrow hath filled your heart<sup>c</sup> this pas- sage. Howbeit, I tell you the truth; it is expedient for you that I go away, for if I<sup>a</sup> go not away, the Comforter<sup>b</sup> ηγω will not come unto you; but if I<sup>a</sup> depart, I will send Him unto you. <sup>c</sup> or, con- And when He is come, He will con-<sup>b</sup> vice. vict<sup>a</sup> the world in respect<sup>b</sup> sin, and <sup>b</sup> 5 Cl.

8 righteousness, and judgment: of sin, because they believe not on Me: of righteousness, because I am going unto [my] Father, and ye no longer behold Me: and of judgment, because the prince of this world hath been judged.

12 I have yet many things<sup>(2)</sup> to say unto you, but ye cannot bear them now. But when He shall have come, the Spirit of the Truth<sup>c</sup>, He shall guide you into<sup>d</sup> all the truth: for He shall not speak of Himself, but whatsoever He shall hear, He shall speak, and the things to come He shall tell unto you. He shall glorify Me, for He shall take of mine, and tell it unto you. All things whatsoever the Father hath are mine; for this cause

<sup>e</sup> So G. T. said I, that He \*taketh<sup>e</sup> of mine, and Tr. A. L. [?] telleth *it* unto you.

<sup>f</sup> L. Tr. A little while, and ye no longer<sup>f</sup> behold Me; and again, a little while, and ye shall see<sup>g</sup> Me.\* Then said some of his disciples among themselves, What is this that He is first referring to us: A little while, and ye do not behold Me; and again, a little while, and ye shall see Me: and, Because I am going away unto the Father? They said therefore, What is this that He is saying, The little while? We know not what He is saying.\* Jesus knew that they were desirous to question Him, and said unto them, Is it about this that ye are enquiring among yourselves, because I said, A little while, and ye do not behold Me; and again, a little while, and ye shall see Me? Verily, verily, I tell you, that ye<sup>h</sup> shall weep and lament, but the world shall rejoice; [and] ye shall be sorrowful, but your sorrow shall be turned into joy.

<sup>g</sup> See A. on θεωρεῖτε and θεωρεῖτε. The first refers only to physical, the second also to spiritual sight. So Bengel.

<sup>h</sup> θρεῖτε, emph.

21 A woman when she is bringing forth hath sorrow, because her time is come; but when she is delivered of the child, she no longer remembereth the anguish, through her joy that a man is born into the

world. So ye also now indeed have<sup>i</sup> shall sorrow; but I will see you again, have<sup>j</sup> L. and your heart shall rejoice, and your joy no one shall take from you. And in that day ye shall question Me nothing. Verily, verily, I tell you, Whatsoever ye shall ask the Father,\* He shall give you in my name.<sup>k</sup> So A. Hitherto ye have asked nothing in T. Tr. as my name: ask, and ye shall receive, that your joy may be fulfilled.

These things have I spoken unto you in parables<sup>l</sup>; \*an hour is coming<sup>m</sup> or, pro-when I shall no longer speak unto you in parables, but will tell you plainly of the Father. In that day<sup>n</sup> ye shall ask in my name, and I do not tell you that I will pray the Father for you, for the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from\* the Father.<sup>m</sup> I came forth<sup>o</sup> So T. from the Father, and am come into<sup>p</sup> A. Tr. G. the world; again, I am leaving<sup>q</sup> L. T. <sup>r</sup> from God, with world, and am going unto the Father. t. r.

His disciples say, \* Behold, now Thou speakest plainly, and speakest<sup>z</sup> no parable. Now know we that Thou knowest all things, and hast no need that any man should question Thee: in this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe<sup>r</sup>? behold, <sup>s</sup> So T. an hour is coming, and<sup>t</sup> is come, Tr. with that ye shall be scattered every one Tholuck. to his own home, and Me ye shall but, ye do leave alone; and yet I am not alone,<sup>now, G.</sup> L. A. Lu- because the Father is with Me. These ther. things have I spoken unto you, that Meyer. in Me ye may have peace. In the Lücke. world ye \*have<sup>u</sup> tribulation: but be<sup>v</sup> T. Tr. of good cheer, I have overcome the<sup>w</sup> A. world.

XVII. JESUS spake these words<sup>x</sup>, <sup>y</sup> Malan: and lifted up his eyes to heaven, <sup>see his</sup> note. and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify Thee: as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, of the Gentiles. Lightfoot.

(2) Chiefly the abolition of the Sabbath, and of the Law; the rejection of the Jews, and calling

3 He should give to them life eternal. (3)  
And this is the eternal life, that they might know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. I glorified Thee upon the earth: I finished<sup>a</sup> the work which Thou hast given Me to do. And now, O Thou Father, glorify Me with thine own self, with the glory which, before the world was, I had with Thee. I manifested thy name

<sup>a</sup> L. Tr.  
read τε-  
λειώσας.

<sup>b</sup> so T. A.  
with t. r.

<sup>c</sup> in the  
sense of  
ascertained

<sup>d</sup> as above.

to the men whom Thou hast given<sup>b</sup> Me out of the world: thine they were, and Thou gavest them Me, and they have kept thy word. Now they knew<sup>c</sup> that all things whatsoever Thou hast given Me are from Thee: for the sayings which Thou gavest Me I have given unto them, and they received them, and knew<sup>d</sup> truly that I came out from Thee, and believed that Thou didst send Me. I am praying for them: not for the world am I praying, but for them that Thou hast given Me, for they are thine. And all things that are mine are thine, and thine mine, and I have been glorified in them. And I am no longer in the world, but these are in the world, and I am coming

<sup>e</sup> 4 unto Thee. Holy Father! keep them  
" So T. Tr. in thy name which<sup>f</sup> Thou hast given  
A. Gr.— Me, that they may be one, even as  
L. reads those whom We. When I was with them,\* I was  
with t. r. but as text most Vv.  
keeping them in thy name which  
Thou hast given Me; and I guarded  
them, and not one of them perished,  
save the son of perdition, that the  
Scripture might be fulfilled. But

<sup>g</sup> 5 now I am coming unto Thee: and these things I speak in the world, that they may have my joy fulfilled in them<sup>h</sup>. I have given to them thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them away out of the world, but that Thou shouldest keep them out of the evil<sup>i</sup>. They are not of the

<sup>j</sup> or, from  
the evil  
one.

(3) There is greater beauty in the rendering of A-V, but we have retained the order of the Greek.

world, even as I am not of the world. <sup>j</sup> Consecrate<sup>k</sup> them in\* the truth: thy word is truth. Even as Thou didst send Me into the world, so I also sent them into the world; and for their sakes I consecrate Myself, that they also may be consecrated in truth. But not for these only am I praying, but also for all who believe<sup>l</sup> on Me <sup>m</sup> read through their word, that all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou didst send Me. And the glory which Thou hast given to Me I have given them, that they may be one even as We are one: I in them, and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me, and lovedst them even as Thou lovedst Me. Father, that which Thou hast given Me, I will that where I am, they also may be with Me; that they may behold my glory which Thou hast given Me, for thou lovedst Me before the foundation of the world. Righteous Father! and yet the world knew Thee not; but I knew Thee, and these knew that Thou didst send Me; and I made known unto them thy name, and will make it known, that the love wherewith Thou lovedst Me may be in them, and I in them.

<sup>o</sup> XVIII. WHEN He had spoken these things, Jesus went out with his disciples over the brook Kedron<sup>b</sup>. Perhaps, where was a garden, into which He entered with<sup>c</sup> his disciples. Now Judas, who betrayed Him, knew the place, for Jesus often resorted thither with his disciples. Judas then having taken the band<sup>d</sup>, and attendants from<sup>e</sup> that part of the chief priests and [the<sup>f</sup>] Pharisees, of the co- cometh thither with torches and lamps<sup>g</sup> stationed and weapons. Jesus, then, knowing all in the things that were coming upon Him, went out, and saith unto them, Whom seek ye? They answered Him, Jesus the Nazarene.\* He saith unto them, I So Five Cl. but they have transposed <sup>h</sup> ωην a. and <sup>i</sup> αιων. ζ. [why ?]

5 *am he.* Now Judas, who betrayed Him, was standing with them. As soon therefore as He said unto them, I am *he*, they went backward, and fell to the ground. Again therefore He asked them<sup>e</sup>, Whom seek ye? And they said, Jesus the Nazarene. Jesus answered, I told you that I am *he*; if therefore ye seek Me, let these go away. That the word might be fulfilled which He spake, "Of those whom Thou hast given Me I lost none. Simon Peter then having a sword drew it, and smote the slave of the high-priest, and cut off his right ear: now the name of the slave was Malchus<sup>f</sup>. Jesus therefore said unto Peter, Put up\* the sword into the scabbard. The cup which the Father hath given Me, am I not to drink it?

2 Then the band and the captain and the attendants<sup>g</sup> of the Jews laid hold on Jesus, and bound Him, (4) and led Him away to Annas first; (5) for he was father-in-law of Caiaphas, who was high-priest that same<sup>h</sup> year. Now Caiaphas was he who had given counsel to the Jews, that it was expedient that one man should die for the people. And there was following Jesus Simon Peter, and [the] other disciple<sup>i</sup>. Now that disciple was known to the high-priest, and went in together with Jesus into the palace<sup>k</sup> of the high-priest. But Peter stood at the door without. Then went out the other disciple, who was known unto the

<sup>g</sup> See note x, p. 33.

<sup>h</sup> Some think that there is a peculiar force in *et*, "that memorable year."

<sup>i</sup> om. & L. [Tr.] probably John himself.

<sup>j</sup> or, court-yard.

(4) This is "one of those passages in which some degree of discrepancy in the statements of different Evangelists should not be arbitrarily removed. According to the synoptic Gospels (Matt. xxvi. 50; *Mark*. xiv. 46.) the seizing and binding preceded Peter's striking with the sword. John, however, would seem to imply, that Peter used his sword at the moment the soldiers were about to lay hands on Jesus." Winer, p. 291. Such differences are not infrequent: but the intelligent reader will at once see that they do not affect the general truth of the narratives, but rather confirm it. If our knowledge of the circumstances of each case were extended, no doubt many of these difficulties would vanish. But, as it is, it were as unwise as uncandid to deny their existence, or to explain them away. It

<sup>f</sup> in addition *ἐπρόστησεν*.

high-priest, and spoke to her that kept the door, and led in Peter. The damsel then that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now there were standing the slaves and attendants of the high-priest, who had made a charcoal-fire; for it was cold, (6) and were warming themselves; and Peter was with them, standing and warming himself.

The high-priest then questioned Jesus concerning his disciples, and his teaching. Jesus answered him<sup>l</sup>, "de doc-  
trina respondet I have spoken<sup>m</sup> plainly to the world: I ever taught in a synagogue<sup>n</sup>, and in Jesus, de the temple, where the Jews are always discipulis coming together; and in secret spake non opus erat." I nothing. Why questionest thou Bengel. Me? Ask them who have heard what = read I said unto them: behold, they know λελάηκα. what I said. And when He had said<sup>o</sup> not in the this, one of the attendants who was syn. (as in A.V.) in standing by gave Jesus a blow<sup>p</sup>, say any syn. ing, Is it thus thou answerest the where He high-priest? Jesns answered him, If had oppor-  
tunity. I spake evilly, bear witness of the probably evil; but if well, why smitest thou with a rod: Me? Annas then sent<sup>q</sup> Him away (or, with the palm of the hand) unto Caiaphas the high-priest. Now Simon Peter was standing and warming himself. They said there-  
fore unto him, Art thou also of his  
disciples? He denied, and said, I probably am not. Then saith one of the slaves occupied  
of the high-priest,—being a kinsman  
of him whose ear Peter cut off,—Did the same  
I not see thee in the garden with palace. See  
A.

may not be easy to bring them into agreement with certain popular theories, but they in no degree militate against a reasonable and reverent belief in the inspiration of the Holy Gospels.

(5) "Why He was first sent to Annas is not very apparent. Perhaps Annas had taken the lead among the faction which had most strongly urged the seizure of our Lord at this feast; or perhaps, having secured their victim sooner than they expected, they went to him for directions how to proceed." Dean Hook, Lectures on the Last Days of our Lord's Ministry, (p. 144. 5th Ed.) Whitby thinks that Annas was chief of the Sanhedrim.

(6) The elevated situation of Jerusalem renders it so cold about Easter, that a watch-fire at night is indispensable. Tholuck.

him? Again then did Peter deny: and immediately a cock crew.

They bring then Jesus from Caiaphas into the common-hall<sup>1</sup>. (7) Now it was early-morning, and they themselves entered not into the judgment-hall, lest they should be polluted; but that they might eat the pass-over. (8) Pilate then went out to them and saith, What accusation bring ye against this man? They answered and said, If he were not an evil doer, we would not have delivered him up unto thee. Pilate

then saith unto them, Take ye him, and judge him according to your law<sup>2</sup>. The Jews<sup>\*</sup> said unto him, It is not lawful for us to put any man to death; that the word of Jesus might be fulfilled which He spake, signifying by what kind of death He was about to die. (9) Pilate then entered again into the common-hall, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered, Art thou saying this of thyself, or did others tell thee of Me? Pilate answered, Am I a Jew? Thy own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my attendants would

(7) The sentence of death pronounced by the Sanhedrim could not be executed without permission from the Procurator.

(8) The proper time for eating it was the previous evening. It is suggested by Eusebius and Chrysostom [Wordsworth] that they had been so fully occupied in their unholy work of compassing the death of the Saviour, that they had no time to eat it before.

(9) If the Jews had judged and condemned Him, He would have been stoned, not crucified.

(10) "Pilate thinks that our Lord's mention of the Truth, does not agree with his assertion of his kingly power. He could connect the idea of rule with power only, not with truth..... The language of Jesus was an enigma to Pilate, and Pilate confesses that it was so." Bengel. "Pilate had no ear for truth. His celebrated question is perhaps more the result of indifference than scepticism: it expresses, not without scoff and irony, a conviction that truth can never be found; and is an apt representative of the state of the polite Gentile mind at the time of the

strive that I should not be delivered unto the Jews<sup>t</sup>; but now my kingdom<sup>u</sup> See A's is not from hence. Pilate then said note on unto Him, Thou art a king then<sup>v</sup>? this pas- Jesus answered, Thou sayest truly<sup>w</sup> sage. Winer. that I am a king. For this end have I been born, and for this end am I come into the world, that I might bear witness unto the Truth. Every one who is of the Truth heareth my voice<sup>x</sup>. Pilate saith unto Him, What<sup>y</sup> "Et hi is truth? (10) And having said this, sunt cives he went out again unto the Jews, regni Christi." and saith unto them, I find no fault B. in him. But there is a custom that I should release one unto you at the Passover: do ye then wish that I should release unto you the King of the Jews? Then screamed they out again, all of them, saying, Not this man, but Barabbas. Now this Barabbas was a robber. (1)

XIX. THEN Pilate therefore took Jesus, and scourged Him: and the soldiers having platted a crown of thorns, (2)\* placed it on his head, and put round Him a purple robe, <sup>y</sup> or, scar- and came unto Him<sup>z</sup> and said, Hail, <sup>let.</sup> O King of the Jews! and they gave <sup>\* add L.</sup> T. A. Tr. Him blows. And<sup>t</sup> Pilate<sup>\*</sup> went out again, and saith unto them, Behold, I am bringing him out to you, that ye may know that I find no fault

Lord's coming." Dean Alford. But Olshausen regards the question as the melancholy plaint of a seeker after truth, who had searched all systems in vain. And so Winer. (Realwörterbuch.) It was so with Pliny the Elder, who tells us that truth is so dark that nothing is certain save that all is uncertain. And thus it will ever be to those that believe not on the Lord Jesus, who is the Truth, and beareth witness unto the Truth.

(1) "The later Syriac has in the margin a chief robber, a captain of banditti; and it is probable that this is the case. He was not only one who lived by plunder, but who shed the blood of those whom he and his gang robbed, and rose up against the Roman government." Adam Clarke.

(2) See || Matt. Some would read έξ ἀκδρθων for έξ ἀκανθων. In the former case it would mean, of the acanthus; that is, not the a. *mollis*, the bear's-breech, but the a. *spinosissimus*. But the present reading is that of all the Vv. See Malan.

\* add L.

<sup>b</sup> Levit. xxiv. 16.  
<sup>c</sup> om. L. Tr.

in him. Jesus then went out, wearing the thorny crown and the purple robe. And he saith unto them, Behold the man! When then the chief priests and their attendants saw Him, they screamed out, saying, Crucify! crucify [Him!]<sup>a</sup>! Pilate saith unto them, Take ye him and crucify *him*, for I find no fault in him. The Jews answered him, We have a law<sup>b</sup>, and according to [our]<sup>c</sup> law he ought to die, because he made himself Son of God.

When therefore Pilate heard this word, he was the more afraid,\* (3) and entered again into the common-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate saith unto Him, Speakest thou not unto me<sup>d</sup>? knowest thou not that I have power<sup>e</sup> to release thee, and have power to crucify thee<sup>f</sup>? Jesus answered [him!]<sup>g</sup>, Thou could-  
<sup>d</sup> *επολ*  
emph.  
<sup>e</sup> or, autho-  
rity.  
<sup>f</sup> So L. T.  
Tr. A.—G.  
as t. r.  
<sup>g</sup> add Tr.  
[L.]  
<sup>h</sup> Caiaphas.  
<sup>i</sup> or, on this  
account.  
<sup>k</sup> Pav-  
ement: it  
was tesse-  
lated.  
<sup>l</sup> more  
accurately,  
Chaldee.  
<sup>m</sup> Some  
Mss. read  
third, but  
none of our  
texts. See  
|| Mark xv.  
25. And  
notes, pp.  
102, 128.  
<sup>n</sup> Olshau-  
sen thinks  
not in  
scorn, but  
to excite  
sympathy;  
but Lu-  
ther,  
*Sehet! das*  
*ist euer*  
*König!*  
and so  
most  
comm.

est have had no power against Me, had it not been given thee from above; therefore he<sup>h</sup> who delivered Me unto thee hath greater sin. From this time<sup>i</sup> Pilate was seeking to release Him. But the Jews were screaming out, saying, If thou release this man, thou art no Friend of Caesar; (4) every one who maketh himself king speaketh against Caesar. When Pilate then heard these words, he led Jesus out, and sat down in a judgment-seat in a place called Lithostratos<sup>k</sup>, but in Hebrew<sup>l</sup>, Gabbatha. Now it was the preparation of the Passover, (5)\* It was about the sixth hour, and he saith unto the Jews, Behold your King<sup>n</sup>! Then they screamed out, Away with *him*! away with *him*! crucify him! Pilate saith unto them,

(3) He was struck with awe of the person of Jesus; "Potius timuit ne peccaret in Filium Dei." Bengel. He probably remembered the warning of his wife. See || Matt.

(4) "Amicus Cæsaris," "Friend of Cæsar," was the honorary title of legates and prefects. Tacitus tells us, that offence against the Emperor's majesty was the highest of all crimes in the eyes of the gloomy tyrant Tiberius, who was Pilate's chief. (See Annal. iii. 38.)

Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified.

Then took they Jesus.\* And He bearing his cross went out unto the place called *the place* of a skull, which is called in Hebrew, Golgotha; where they crucified Him, and with Him two others, on either side one, and Jesus in the midst. And Pilate wrote also a title, and put it on the cross. And it was written, Jesus the Nazarene, the King of the Jews. This title then read many of the Jews, for the place where Jesus was crucified was nigh unto the city: and it was written in Hebrew<sup>o</sup>, Latin, and Greek<sup>p</sup>. Then Chaldee. said the chief priests of the Jews unto <sup>p</sup> So T. A. Pilate, Write not, The King of the <sup>r</sup> Tr.—L. as Jews; but that that man said, I am <sup>t. r.</sup> King of the Jews. Pilate answered, <sup>22</sup> What I have written I have written<sup>q</sup>. <sup>4</sup> See the

The soldiers<sup>(6)</sup> then, when they powerful had crucified Jesus, took his garments, and made four parts, to each soldier on these a part, and also the tunic. Now the words, <sup>436. 2d.</sup> tunic was without seam, woven from <sup>ed.</sup> the top throughout. They said therefore among themselves, Let us not rend it, but cast lots upon it, whose it shall be; that the Scripture might be fulfilled [which saith,]: "They divided, <sup>24</sup> om. L. my rainient among them, and for my vesture did they cast lots." These <sup>xxi. 18.</sup> Psalm things then the soldiers did.

Now there were standing by the cross of Jesus his mother, and his <sup>(quoted from the</sup> LXX.) mother's sister, Mary the wife of <sup>t.</sup> and Sa-  
Klopas, and Mary the Magdalene. <sup>lome, St. John's</sup> Jesus therefore seeing his mother, and the disciple whom He loved standing <sup>|| Mark xv.</sup> by, saith unto his<sup>u</sup> mother, Woman, <sup>40. "Ma-</sup> trem suau <sup>Joh., mo-</sup>

(5) Not the day of preparation for the Pass. <sup>deste, non</sup> over; but the preparation-day (Friday) of the <sup>B.</sup> memorat." Passover-week. Winer.

(6) "There were four soldiers, a *τερπδδιον*, and <sup>u</sup> om. *ατροις* a centurion.... The garments of the executed Tr. [L.] were by law the perquisite of the soldiers on duty.... The tunic was the so-called 'toga ocellina,' or 'byssina.' It reached from the neck to the feet, and was fastened round the throat with a clasp." Friedlich, quoted by Dean Alford.

26 behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own *home*.

After this, Jesus knowing that all things were now finished, that the Scripture might be fulfilled, saith, I thirst. \*There was set a vessel full of vinegar,(7) and they having placed a sponge full of vinegar\* upon hyssop, put it to his mouth. When then Jesus had received the vinegar, He said, It is finished! and having bowed his head, He gave up the ghost.

37 The Jews, then, in order that the bodies might not remain upon the cross on the sabbath, since it was the preparation<sup>y</sup>, (for that sabbath-day was a great day<sup>z</sup>;) requested Pilate that their legs might be broken, and that they might be taken away. There came therefore the soldiers, and brake the legs of the first, and of the other who was crucified together with Him; but when they came to Jesus, and saw that He was already dead, they did not break his bones; but one of the soldiers with a spear pierced his side, and there came out

\* See Tho-luck on this difficult passage.

<sup>38</sup> immediately blood and water<sup>a</sup>. And he who saw it hath borne witness, and his witness is true: and he knoweth that he saith true, in order that ye also<sup>t</sup> may believe. For these things came to pass, that the Scripture should be fulfilled, "A bone of him shall not be broken<sup>b</sup>;" and again, another Scripture saith, "They shall look on him whom they pierced<sup>c</sup>."

<sup>b</sup> or, shat-tered. <sup>c</sup> Zech. xii. 10. [Now] after these things, Joseph, from Arimathea, who was a disciple of Jesus, but in secret through fear of the Jews, asked Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came then and took away his<sup>t</sup> body.\* And there came also Nicodemus,—he who

(7) The *όξος* was the sour wine, commonly drunk by the Roman soldiers. The hyssop, which grows to a much greater size in Syria than in Europe, (sometimes to the length of a yard,) might easily hold a sponge in its branches.

came unto\* Him by night at the <sup>37</sup> first,—bearing a mixture of myrrh and aloes<sup>d</sup>; about a hundred pounds<sup>d</sup> not that weight. They took then the body of known un-Jesus, and bound it in linen clothes <sup>der this name by</sup> with the spices, as the manner of the us: but the Jews is to bury. Now there was in produce of the place where He was crucified <sup>an aro-</sup> garden; and in the garden a new ental sepulchre, wherein no man had been shrub. heretofore laid. There then, on ac-count of the preparation of the Jews, <sup>an aro-</sup> and because the sepulchre was nigh at hand, did they lay Jesus.

XX. NOW on the first day of the week cometh Mary the Magdalene early, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. She therefore runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know<sup>e</sup> not. <sup>Seo</sup> where they have laid Him. Peter <sup>Bishop</sup> therefore went forth, and the other <sup>Ellicott,</sup> "Aids,"<sup>f</sup> disciple, and were coming to<sup>g</sup> the 438, and sepulchre. Now the two were running <sup>Tholuck.</sup> together; and the other disciple ran <sup>for, toward</sup> Five Cl. forward faster than Peter, and came first to the sepulchre. And having stooped down<sup>h</sup>, he seeth the linen <sup>having</sup> clothes lying, however he went not <sup>stooped</sup> aside to in. Then cometh [also<sup>t</sup>]<sup>i</sup> Simon <sup>look. See</sup> Peter following him; and went into Malan. the sepulchre; and beholdeth the linen <sup>h</sup> Tr. clothes lying, and the napkin which was upon his head, not lying with the linen clothes, but wrapped up into a place apart. Then went in therefore <sup>i</sup> also the other disciple, who had come first to the sepulchre, and he saw and believed; for they as yet knew not the Scripture, that He must rise again from the dead. Then the disciples went away again to their home.

Now Mary stood at the sepul-

Bengel. The Greek, *όστρακω περιθέντες*, implies that the sponge was fixed upon [or round] a stalk of hyssop. See Malan's note, which is full of interesting matter, but too long for quotation.

om. L.  
// chre weeping [outside]<sup>1</sup>. As then she was weeping, she stooped down into the sepulchre, and beholdeth two angels in white garments sitting, one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. \*And having said this, she turned round, and beholdeth Jesus standing, yet knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing that He was the keeper of the garden, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.

16 Jesus saith unto her, Mary! She turned and saith unto Him, in Hebrew, † Rabbouni! which is to say, Master<sup>2</sup>.

or, my M. See, for explanatory opinions, Poli Synopsis, Olshausen, Tholuck.  
■ read ἀγγελοντα for ἀπαγγελλοντα.

Jesus saith unto her, Touch Me not<sup>3</sup>: for I have not yet ascended unto the\* Father; but go unto my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God. Mary the Magdalene cometh and bringeth<sup>4</sup> word<sup>5</sup> to his disciples that she had seen<sup>6</sup> the Lord, and that He had said these things unto her.

It being evening then on that day, the first of the week, when the doors were shut where the disciples were\* for fear of the Jews, came Jesus<sup>7</sup>, and stood in the midst, and saith unto them, Peace unto you. And having said this, He shewed unto them his hands and his side. The disciples therefore rejoiced when they saw the Lord. He \* said unto them

again, Peace unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit<sup>8</sup>.<sup>p</sup> Theos Whose sins ye remit, they are remitted unto them: whose ye retain, they holy are retained.

Now Thomas, one of the Twelve, who is called Didymus<sup>9</sup>, was not with them when Jesus came. The other of the S.<sup>10</sup> disciples therefore said unto him, Middleton. We have seen the Lord. But he a twin brother. said unto them, Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

25 And after eight days again his disciples were indoors, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it unto my side; and be not unbelieving, but believing.\* Thomas answered and said unto Him, My Lord and my God! Jesus saith unto him,\* Because thou hast seen Me, hast thou believed<sup>11</sup>? Blessed they So L. who having not seen, have yet believed.

Moreover many and other signs did Jesus in the presence of\* the disciples which are not written in this book: but these have been written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life<sup>12</sup> in Some MSS. add eternal. [L.]

<sup>1</sup> See Appendix. XXI. [SUPPLEMENTARY CHAPTER.]<sup>t</sup>  
AFTER these things [Jesus] manifested Himself again to\* the disciples at the sea of Tiberias: and He manifested Himself thus. There were together Simon Peter, and Thomas

who is called Didymus, and Nathanael who was from Cana of Galilee, and the sons of Zebedaeus, and two other of his disciples. Simon Peter saith unto them, I am going to fish. They say unto him, We also are

<sup>2</sup> Tr. [L.] read ἀπα-  
κα.

o See Ols-  
hausen.  
iv. 289.  
(Clark's  
Ed.)

20

for fear of the Jews, came Jesus<sup>7</sup>, and stood in the midst, and saith unto them, Peace unto you. And having said this, He shewed unto them his hands and his side. The disciples therefore rejoiced when they saw the Lord. He \* said unto them

coming with thee. They went out, and embarked on the vessel,\* and in that night they caught nothing. But when it was now early-morning, Jesus stood on the shore: howbeit, the disciples knew not that it was Jesus. Jesus saith unto them, Little children, have ye anything to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the vessel, and ye shall find. They cast therefore, and now they had no longer strength to drag it on account of<sup>r</sup> the multitude of fishes. Therefore saith that disciple whom Jesus loved unto Peter, It is the Lord. Simon Peter, then, when he heard that it was the Lord,

<sup>7</sup> or, as Theophylact,<sup>a</sup> kind of linen dress peculiar to Syrian fishermen. Hammon. girded himself with his upper-tunic<sup>r</sup>, (for he was naked,) and cast himself into the sea. But the other disciples came in the little ship, (for they were not far from the land, but as it were about two hundred cubits,) dragging the net with the fishes. As soon then as they were come to land, they see a charcoal fire there, and fish lying thereon, and bread. Jesus saith unto them, Bring now *some* of the fish which ye caught. Then<sup>t</sup> Simon Peter went

up, and drew the net to the land full of great fishes, a hundred and fifty-three: and though there were so many, yet the net was not broken. Jesus saith unto them, Come and breakfast.\* No one of the disciples durst enquire of Him, Who art thou? knowing that it was the Lord. Jesus\* cometh, and taketh the bread, and giveth unto them, and the fish likewise. This is now the third time that Jesus manifested **Himself** to<sup>\*</sup> the disciples; after that He was risen from the dead.

When then they had breakfasted, Jesus saith unto Simon Peter, Simon, son of John<sup>z</sup>, lovest thou Me more than these? He saith unto Him,

<sup>z</sup> So T. L. A. Tr. (8) By the Fathers, these words were generally understood to refer to St. Peter's crucifixion. So Tertullian, "tunc Petreas ab altero vincitur,

Yea, Lord, Thou knowest that I love Thee<sup>a</sup>. He saith unto him, Feed my lambs. He saith unto him again a second time, Simon, son of John, between lovest thou Me? He saith unto Him, *ἀγαπάω* and Yea, Lord, Thou knowest that I love Thee. He saith unto Him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus<sup>b</sup> saith unto him, Feed my sheep<sup>c</sup>. [Tr.] Verily, verily, I tell thee, when thou<sup>c</sup> T. A. Tr. wast younger, thou didst gird thyself, read and walk whither thou didst desire: <sup>προθύριον</sup> but when thou art grown old, thou <sup>θαρά</sup> shalt stretch forth thine hands, and another shall gird thee, and shall carry thee whither thou wishest not. (8) Now this He said, signifying by what *kind of* death he would glorify God. And having thus spoken, He saith unto him, Follow Me.\* Peter turning about, seeth the disciple whom Jesus loved following, who also reclined at the Supper on his breast, and said, Lord, who is he that betrayeth Thee? Him then<sup>t</sup> Peter seeing, saith unto Jesus, Lord, how shall it fare with this man<sup>d</sup>? So Whiting. Jesus saith unto him, If I will that <sup>οὐτὸς δὲ</sup> he tarry until I come, what *is it to* <sup>τι</sup> *is* <sup>τι</sup>? "What thee? Do thou follow Me. That shall be report then went out among the this man's brethren, that that disciple should not Ham-die<sup>e</sup>: yet Jesus said not unto him, mond. He shall not die; but, If I will that <sup>Lord, but this one-</sup> he tarry until I come, what *is it to* <sup>what of</sup> thee?" him?" Malan. Five Cl. as A-V.

This is the disciple who testifieth <sup>was not</sup> concerning these things, and wrote to die. Five these things; and we know that his Cl. (bet-<sup>ter</sup>) testimony is true. But there are also many other things which Jesus did, <sup>25</sup> cum cruci adstringitur." But by other Comm. it is referred to the general infirmities of age.

<sup>a</sup> So Vv. προσφέρειν is = ἔθειν, con-diment, used to facilitate the eating of dry bread. Olshau- sen.

<sup>b</sup> Gr. *from*

<sup>c</sup> or, as Theophylact,<sup>a</sup> kind of linen dress peculiar to Syrian fishermen. Hammon.

<sup>t</sup> 11

<sup>21</sup>

<sup>d</sup> 21

<sup>22</sup>

<sup>23</sup>

<sup>24</sup>

<sup>25</sup>

<sup>26</sup>

<sup>27</sup>

<sup>28</sup>

<sup>29</sup>

the which if they were written one by one, I think that not even the world itself would contain<sup>t</sup> the books<sup>t</sup> some that should be written.\*

would ren-  
der com-  
prehend  
(but?)

#### ACCORDING TO JOHN. (9)

(9) The Arabic version adds as Postscript: [Malan.] "HERE END THE GOOD NEWS, THE TIDINGS OF JOHN SON OF ZEBEDEUS, THE APOSTLE, ONE OF THE TWELVE: HE WROTE THEM IN GREEK FOR THE PEOPLE OF THE CITY OF EPHESUS, THIRTY YEARS AFTER OUR LORD'S ASCENSION INTO HEAVEN IN THE BODY; IN THE BEIGN OF NERO, KING OF ROME. AND IN THE END THEREOF ARE COMPLETED THE FOUR HOLY GOSPELS, THE FOUR RIVERS OF LIFE.

AND GLORY TO GOD FOR EVER, WORLD WITHOUT END!"

## APPENDIX.

MATTHEW vi. 13. p. 6.] The doxology is omitted by all our texts and by Vulg. After *πειρασμὸν* some Lat. Ff. add, " quam ferre non possimus," (Alford;) but the sentence following, as found in the A-V, in Luther, &c. is unknown to all the Greek Fathers, and also to the earlier Latins. It is read in one or two Versions, but in no early MS. whatever. The substitution in the prayer itself of *ἀφήκαμεν* for *ἀφεμεν*, which is a beautiful emendation, has excellent authority.

MARK iv. 24. p. 41. *And He said...more be given.*] As all our texts retain this passage, we have not bracketed it, but "it is in considerable doubt." A. "The entire clause is wanting in many important copies." Green. See also Mr. Scott Porter's "Principles of Textual Criticism," p. 415.

MARK xvi. 9. *ad fin.* p. 59. *Now having arisen...signs following.*] This passage is not found in the best MSS. In B. (Codex Vaticanus,) "sequens Marci clausula omittitur; relicta in membratis pura pagina." Mai, quoted by Alford, (and personal observation of a friend of the translator, Rev. I. B.) So Tregelles at length. We can quote a part only of the evidence collected by Tischendorf, (1859.) "Hæc non a Marco scripta esse argumentis probatur idoneis. (1) Omitunt B. K.\* arm. edd. ven. arvat. asterico notant alt. ut 137, 138. (2) Lachm. testatur antiquiores libros longe alia habuisse. (3) Scholia permultorum codicum...Evang. Marci versu 9. in antiqui-

oribus (et accuratior.) codd. finem habuisse indicant.... (4) Nec Aminonii sectionibus nec Eusebii canonibus agnoscuntur. Quæ testimonia confirmantur etiam aliis argumentis." Jerome affirms that the passage is wanting in nearly all Greek MSS. of his time: " omnibus Græciæ libris pene." Clemens R., Cl. A., and other Ff. do not notice it. Alford thinks that the last leaf of the original Gospel was probably torn away. Mr. Green considers that the evidence decidedly predominates against the genuineness of the text. So Mr. Scott Porter. The internal evidence is also strong on the same side.

It is, however, a very ancient fragment, appended as early as the time of Irenæus, for it was quoted by him. "Supplementum istud perantiquum est, atque ut videtur secundo jam seculo vulgatum. Patrum qui agnoscunt antiquissimi sunt Iren. et Hipp. Const. Cæs. Jac. nisib. Scilicet frustra ad Clem. Rom. et Alex. provocant, ad Ammon. et Tat. in harmoniis, ad Celsum apud Orig. Paullo plus probabilitatis habet Justini testimonium." Tischendorf. It was read among the Latins by Ambrose, Augustine, and others. In some MSS. and in a Syr. V. we find these words following verse 8. "And all things delivered unto them did they relate succinctly to them that were with Peter. And after these things Jesus Himself sent forth by means of them, from the East and even unto the West, the sacred and incorruptible proclamation of the eternal salvation."

LUKE ix. 55, 56. p. 77.] Here some MSS. but of little authority, add: “*Ye know not of what manner of spirit ye are; for the Son of man came not to destroy men’s lives, but to save them.*” The words are wanting in the Vulg.; are expunged by L. T. Tr.; are noted as probably spurious by G. and bracketed by A. This fact alone leads us to note the omission in our Appendix, as there seems little reason to consider the verses more worthy of retention in the text than any which we have rejected without comment.

LUKE xi. 2—4. p. 79.] Lachmann here retains the longer form of the Lord’s Prayer, only bracketing *ως ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς*. But the evidence in favour of the shorter form is overwhelming. G. T. Tr. A. all read as our text. So Vulgate. “We cannot help regarding the brief version given in the text of Tisch. as the correct one, for this version is supported by the strongest testimony, such as that of the most ancient Codex Vaticanus; the express and repeated testimony of Origen in the Eastern, and of Augustine in the Western Church.” Tholuck on Matt. v. 13.

LUKE xxii. 43, 44. p. 96.] This passage has been thought doubtful by some critics. In certain MSS. and Vv. the words from “*And there appeared*” . . . to “*to the ground*” are omitted. Bracketed by L: retained, as of good authority, by G. T. A. Tr. But Tr. quotes Hilary as follows: “*Non sane ignorandum, a nobis est, et in Græcis et in Latinis codd. complurimis vel de adveniente angelo vel de sudore sanguinis nil scriptum reperiri.*” “*Hos versus,*” continues Tregelles, “*non habet* Cyrus in Hom. 146<sup>a</sup>.” But distinct allusion is made to it by Irenæus and Justin Martyr. It was probably removed by the pretenders to orthodoxy, as inconsistent with their views of the human nature of our Lord. See A.’s note on this passage. “*Syri a Photio, Armeni a Nicone, ab Isaaco Catholico,*

aliisque ista delevisse arguuntur; contra Io. Armenus [Wetstein]. “*καὶ ἐν ταῖς θείαις γρ. προσετίθεται οὐ Σατουρνίλος πολλὰς αἰρέσεις ὡς καὶ εἰς τὸ κα. Δουκ. εὐαγγ.*” “*Ωρθὴ δὲ, κ. τ. λ.*” Tisch. 1859. On the whole, the evidence for the passage decidedly predominates.

JOHN v. 3, 4. p. 107.] The words which we bracket are retained by Lachmann only, as undoubtedly genuine. [G.] We are at first disposed to exclude them from our text: but as the passage is found in a large majority of Mr. Malan’s Versions, we thought it safer to admit it; marking it as doubtful. Most scholars decide against its genuineness. See Tholuck, Scott Porter, Green, &c. There is little doubt but that it is a legendary addition: “a supplement arising from a desire to particularise.” Adam Clarke, on the other hand, thinks that there is no sufficient evidence against the authenticity of the verses.

JOHN vii. 53. to viii. 11. incl. p. 113.] It has not been without regret, nor without what appear to us weighty and most sufficient reasons, that we have removed from the text to an appendix the beautiful and touching story of the Woman taken in Adultery. “*That story,*” Mr. F. D. Maurice well observes, “*has approved itself to the conscience of Christendom.* I feel it to be most dear and venerable. Some of the Fathers disliked the moral of it, and therefore were glad to believe it not genuine. I wish I were as sure that their conclusion was wrong, as that the reason for wishing the story away was unsound. . . . But I dare not allow affection for the passage to interfere when truth is at stake.”

The story was in very early times supposed to be taken from the “*Gospel according to the Hebrews.*” Eusebius, lib. iii. §. 25. quoted by Bishop Kaye, (Account of the Early Church, p. 51.) It was found in many MSS. in Jerome’s time; and he ad-

mitted it into the Vulgate. See Whitby and Michaelis; who defend the passage. But it is unquestionably wanting in all the best and earliest MSS. now extant. "Non habent A. B. C. D. L. X. Δ. 33. A. C. nunc hiant, sed è spatio hanc pericopam in foliis amissis non capi posse *certissime* liquet. L. A. spatium vacuum habent. De hac pericopa silent scriptores antiquiores *omnes*. Tertull. nihil de tali exemplo in sacris literis novit. (Quoting T. de Pudicitia, §. 6.) In codd. antiquiss. index capitulorum non habet περὶ τῆς μοιχαλίδος." Tregelles.

The ancient transcribers were evidently at a loss where to insert it. "If it be genuine," says Mr. Malan, "it does not seem at the right place, for it breaks the thread of our Saviour's discourse in a manner that tells against it." In one MS. it is placed after vii. 36. of this Gospel: at the end by ten: at the end of Luke xxi. by four. [See note z, p. 95.]

It is wanting not only in the great MSS. mentioned by Tregelles, but in more than fifty others.

"It is absent from a. f. &c. of the old Latin; and from the Sahidic, Gothic, and best authorities of the Coptic; and from the Armenian, and both Syriac Versions." Green. (But the more modern Arm. MSS. contain the whole of it. Malan.)

"It is not mentioned by Origen, Cyril, Chrysostom, Basil, Cyprian, and others.

"There is in the passage, as is usual in the case of interpolations, an extraordinary number of variations; in fact, three divergent texts in all are found." Tholuck.

"A most weighty argument against the passage is found in its entire diversity from the style of narrative of our Evangelist. It is not merely that many words and idioms occur which John never uses, but that the whole cast and character of the passage is alien from his manner, in whichever

of the existing texts we find it." Alford.

"I adhere to the opinion, that this narrative, though probably true in point of fact, [on this point see the able remarks of Olshausen,] "forms no part of the Gospel of St. John." Scott Porter. So Adam Clarke.

The Five Clergy bracket the passage, with a note that it is wanting in the best ancient MSS.

The text of the disputed verses is so corrupt, that nothing better than a conjectural translation can be offered. We give one taken from the Greek of Mr. Scrivener's edition of Stephens. We do not note the variations, as the scholar will find them in Alford: whom see. The words we bracket are those only which are wanting in the Vulgate.

"And each man went to his own home. But Jesus went unto the Mount of Olives. And when it was early morning, He came again into the temple, and all the people came unto Him; and having sat down, He was teaching them. And the Scribes and the Pharisees bring unto Him a woman taken in adultery; and having placed her in the midst, they say unto Him, Master, this woman was taken in adultery, [in the very act.] Now in the Law Moses commanded us that such should be stoned: what then dost thou say? But this they said tempting Him, that they might have to accuse Him. And Jesus, having stooped down, began to write with his finger on the ground. But when they continued questioning Him, He lifted up Himself, and said unto them, He that is without sin among you, let him first cast the stone at her. And again He stooped down, and wrote on the ground. But they when they heard it, [being convicted by their conscience,] went out one by one, beginning at the eldest, [even unto the last.] And Jesus was left alone, and the woman standing in the midst. When Jesus, then, had lifted up Himself, and saw no

one but the woman, He said unto her, Woman, where are those thine accusers? Did no one condemn thee? And she said, No one, Lord. Then said Jesus unto her, Neither do I condemn thee: go, and sin no more."

JOHN xxi.] Doubts of the genuineness of this chapter have long furnished matter of debate to Biblical Scholars. Grotius and Le Clerc were of opinion, that the last two verses of the preceding chapter formed the conclusion of the Gospel written by St. John, and that this chapter was added by the Church at Ephesus. Tholuck and Olshausen contend for the authority of the greater part of the passage, (as Maurice,) but admit that the last two verses are not the Apostle's. "They cannot be ascribed to John. If they come from the same author as chap. xxi. then this whole chapter must be referred to another hand. But the contrast even between the simplicity of John in what precedes, and the hyperbole in v. 25, shews that this testimony alone proceeds from another hand." Tholuck. "The concluding words of the chapter never proceeded from John the Evangelist, but were probably appended to it by some person unknown.... The concluding hyperbole is altogether alien from the spirit of John. However, it must have been interpolated very early, for it has gone the round of all the MSS." Olshausen. Hammond appears to think these verses not genuine.

Many German critics, as Credner, Lücke, Neander, and De Wette, express an opinion adverse to the whole chapter. It cannot be disputed that the style differs materially from that of the earlier portion of the Gospel. Εφανέρωσε δὲ οὗτος: οὐδεὶς ἐτόλμα ἔξετάσαι αὐτὸν: ἐγεγένετος ἀπὸ νεκρῶν: ἐξῆλθεν ὁ λόγος εἰς: are phrases strikingly similar to the diction of the synoptic Gospels, and are not found elsewhere in St. John.

Alford, however, argues that the passage may be a production of the Apostle's last years, and that the variation from his usual style may be so accounted for. Tholuck and Ols. think that it might be written by St. John, in order to disabuse the disciples' minds of the erroneous idea, (which would gather strength as he advanced to his great age,) that the Beloved Disciple was not to die.

The reader will have the opportunity of investigating the matter in the pages of more elaborate works. The question is of minor importance, as, whether we assign the authorship of the chapter (to v. 23.) to the Apostle, or to his intimate friends at Ephesus, we can entertain no reasonable doubt that the narrative records a. true tradition, derived from St. John himself, and that it has been properly admitted into the canonical Scriptures.

## ADDITIONAL NOTES AND READINGS.

- Page 12. Matt. xi. 29. *χρηστός* may be rendered *useful*; or, perhaps, *salutary*. A yoke good for a man to bear, as in Lam. iii. 27. "Suave." Bengel.
16. note v. ret. T<sup>2</sup>.
17. Matt. xv. 5. *or his mother* om. L.
21. note x. om. L. T<sup>1</sup>. ret. T<sup>2</sup>. A. Tr. Note c, ret. T<sup>2</sup>. Before "Bear patiently" (xviii. 28.) insert \*.
22. Matt. xix. 9. Treg. (only) omits latter clause.
23. Matt. xx. 16. ret. T<sup>2</sup>.
24. Matt. xxi. 19. *And immediately the fig tree withered away*, om. T<sup>2</sup>. "Errore ut videtur." Scrivener.
27. 1st col. line 1. Matt. xxii. 35. *and saying*, om. L. Tr. ret. G. T. A. note m. om. T<sup>1</sup>. A. [Tr.] ret. G. L. T<sup>2</sup>. 2nd col. line 5. insert \* after *exalted*, omit after next verse.
28. Matt. xxiii. 34. om. δέρχομενος T<sup>2</sup>. "errore ut videtur." Scrivener. xxiv. 6. om. πάντα L. Tr.
29. notes f. g. 9. So Adam Clarke.
33. Matt. xxvi. 53. "ἀπει transfert Tr. in locum post παραστήσει μοι." Scr.
36. Matt. xxviii. 6. om. δέ Κύπρος T. [Tr.]
37. Mark i. 3. Tr. reads *prepare ye in the wilderness*.
40. Mark iii. 33. after *and thy sisters* insert †.
42. Mark v. 13. εὐθέως δέ Ἰησούς om. Tr. [L.]
- 45 to 47. notes s. u. g. ret. T<sup>2</sup>. note m. read T<sup>1</sup>.
47. note k. "large and unformed as trees." Cheselden records the case of a young man, born blind, who was suddenly restored to sight by the operation of couching. At first all the things he saw he thought *extremely large*. Penny Cyclopædia: Article, SIGHT.
53. note h. ret. T<sup>2</sup>.
59. Mark xvi. 8. om. οὐδὲν L. "errore credo." Scr.
61. Luke i. 1. have taken. Gr. *took*.
102. 1st col. 1. 39. for *csuse* read *cause*.
103. John ii. 15. *A scourge of rushes*. "The σχοινία were probably the rushes which were littered down for the cattle to lie on." Alford. But perhaps the word might be more correctly rendered "a scourge of cords of rushes." "A rope twisted of rushes." Lid. and Sc.
128. note 4. for Matt. xiv. 46. read *Mark*.